

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

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On the Inside

Says Israel wouldn't waste time on H. Bomb....Pg.	4
El Salvador Boasts oldest Jewish Family.....Pg.	5
Race for Jewish Education post ends in tie....Pg.	6
When converted wives become too Jewish....Pg.	7
Israel's spiritual backwardnessPg.	13
New approach to Jewish unity.....Pg.	7
Rabbis Debate Jewish revival.....Pg.	6
Rabbi spends Rosh Hashana in Trailer.....Pg.	2
Orthodox use Jewish Shabbos Goys in Israel..Pg.	6

Ben Gurion Regime May Topple in Lavon Row

JERUSALEM (P-O) — Israeli Prime Minister David Ben Gurion

has gone on a five week vacation and there is much speculation as to whether or not he will return to his post as Chief of State.

The indefatigable patriarchal Premier seems to be confronted with a situation closely paralleling the one which instigated his resignation in 1954.

At that time, according to a report, he quit as Prime Minister when his Cabinet sided with the then Foreign Minister Moshe Sharett against Ben Gurion on a security matter.

Though known to be conciliatory on other matters, the "old man," as he is called affectionately in Israel, demands iron-clad confidence on matters of security.

Now the Premier is confronted with another instance of his Cabinet's voting against him — this time on the widely publicized "Lavon affair."

A special investigative committee appointed by the Cabinet exonerated Pinhas Lavon of blame in a 1954 "security mis-

hap" and ruled that a document used to implicate him had been forged. The Cabinet approved the committee report.

Ben Gurion lashed his Cabinet verbally for their action and reportedly wrote out his resignation which has not yet been submitted.

The magazine "Newsweek," offers as the "best guess" on the "security mishap" that someone in army intelligence ordered Israeli espionage agents to set fire to USIA offices in Cairo to inflame relations between the United States and Egypt. "Newsweek" states that when the plan failed, Lavon accused his generals of a "stupid and immoral act" and they accused him of issuing the initial order for the burning.

The affair points up speculation which has been rife since 1954 as to just how far, Army Intelligence was going in making decisions in the realm of foreign affairs, above the heads of the Foreign Office. Serious concern has been expressed in some quarters over the possible outcome of a process whereby the Army may have been taking into its own hands decisions which belong rightly within the jurisdiction of the civilian government.

The leadership of Ben Gurion's own Mapai Party are striving desperately to avert his threatened resignation but they are confronted with an Israeli law which stipulates that if the Prime Minister does not accept the majority vote of his Cabinet he must resign.



Ben Gurion

BIGOTS ON BROADWAY

HATE TRIO PICKETS 'EXODUS' SHOWING

NEW YORK (P-O) — A trio of youths — two of whom are under a suspended jail sentence — picketed the film "Exodus" on Sunday, labelling it "a blatant example of Zionist hate."

The three who proclaimed themselves "defenders of the American Way," included Hugh Bruce, 18 and Robert DeMille, 21, both of Brooklyn, who were sentenced to a 90-day prison term a year ago for rioting at a Union Square meeting of former concentration camp inmates and mocking the participants with Nazi salutes and shouts of "Heil Hitler."

They appealed the sentence which was reduced to 30 days and suspended. The third picketer — Johan Gerhart Schweitzer, 26, of Franklin Square, Long Island — signed his name to a pamphlet entitled "We Challenge the Jews" which was slipped under the door of the Franklin Jewish Center.

Schweitzer also signed his name to placards displayed in some Franklin Square stores calling on people of German extraction to join the "Germans of American birth."

Bruce and DeMille have been active in spreading "Common Sense," an anti-Semitic hate sheet published by Condon McGinle in New Jersey.

These "defenders of the American Way" — two under a suspended jail sentence for betrayal of a basic tenet of the American Bill of Rights — carried placards one of which was inscribed "Keep Treason Out." Schweitzer carried an American Flag which was not inscribed with any bigoted "challenge to the Jews" or other minorities.

Pamphlets which the youths

distributed, stated: "Exodus is a blatant example of Zionist hate. It is adding insult to murder and injury while at the same time the rights of a million Palestine refugees are ignored."

The pamphlets also protested the employment of Dalton Trumbo, one of the famous "Hollywood Ten," was sentenced to a year in jail for refusing to deny or affirm Communist membership.

The film "Exodus" is based on the best selling novel of the same name by Leon Uris. The

background of the picketing youths was disclosed by the Anti-Defamation League of B'nai B'rith, which said plans for the picketing were laid as long as as last September.

The youths were not allowed to picket in front of the Warner Theatre at 47th and Broadway because of the crowd clamoring to gain admittance to the picture. They went over to Duffy Square named for the valorous chaplain of New York's "Fighting 69th," a notorious foe of bigots and traitors who besmirch the Bill of Rights.



(Photo by PO Photographer Burt Shavitz)

Youths Picket Movie 'Exodus'

Three members of hate groups carry placards in New York's Duffy Square, belaboring the film "Exodus" which is based on the Leon Uris best-seller. The picture depicts the struggle attendant upon the establishment of the Jewish State. Two of the picketers are shown above. Left is Johan Gerhart Schweitzer, signer of a pamphlet "We Challenge the Jews" slipped furtively under the door of a Long Island Synagogue. Trailing behind is Hugh Bruce, under a suspended jail sentence for un-American activities.



Sammy Snead

American golfing ace tees off on Israel's first golf course at Caesarea where Snead and British ace Harry Weetman staged a close match to the plaudits of a large and appreciative gallery. American golfers will soon be flocking in large numbers to Israeli links which offer the double-barreled advantages of teeing off by the sparkling waters of the Mediterranean and amid legendary sites dating back to the dawn of history. Snead was transported to the Jewish State on the first jet flight of El Al Airlines direct from New York to Tel Aviv.

Huge Sums Bequeathed For Non-Jews at Hebrew

JOHANNESBURG (WNS) —

The major part of an estate estimated at about \$230,000 has been bequeathed by the late Dr. Solomon Spiegel to the Hebrew University of Jerusalem for the establishment of a fund to help non-Jewish students at the University to study Judaism.

The will of the eighty-year-old bachelor stressed the need of teaching Judaism to African and Japanese students so as to enable them to spread Jewish knowledge in Asia, Africa and "particularly in Japan."

Liberals Fight Home Ownership by Negro

NEW YORK (P-O) — Do Jewish Liberals practice what they preach?

Babette Jones, Jewish wife of a Negro husband, answers the question in an article published by the magazine "Jewish Currents" (extreme Leftist Jewish publication).

The couple tried to buy a house in a bungalow colony in New York inhabited principally by Jews who had tasted the fruits of anti-Semitism and had spent much time walking in picket lines protesting discrimination against the Negroes.

And who were the principal opponents of the Jones couple when they sought to buy a bungalow in that colony? The Jews who had fancied themselves liberals and champions of abused Negroes.

And what did they say? They murmured about a "decrease in property values." They spoke of the bad example "an interracial couple will set for our children." Those who had fought in support of Paul Robeson's right to sing, whatever his political beliefs might be, saw their community becoming "another Peekskill."

This is the picture given by Babette Jones of the situation in the bungalow colony when she and her husband tried to buy a home there.

"Men and women who had spoken from soap boxes on the

lower East Side forty years ago," wrote Mrs. Jones, "worried about being 'trailblazers' and argued: 'We are too old to change. We should spend the remaining few years of our lives with those who have the same cultural traditions as we.' No one said, 'We don't believe in integration. We don't want Negroes.'"

As the Labor Day meeting of the membership association which operated the colony approached, the prospect didn't look too bright for approval of the Jones' application.

During this period, the issue was joined and the fight, according to Babette, got rough.

She wrote: "Name-calling started. Neighbor stopped talking to neighbor. Some threatened to sell their homes and it began to look as if the disease might

be fatal. But we overlooked one factor. Not everyone was sick.

"Some remained healthy and fought back. The great writings of Peretz and Sholem Aleichem were taken from the shelves and read aloud at meetings. Saturday night socials were turned into discussion groups and the medicine began to take effect.

"In the end, at the membership meeting that would decide the issue, the children came, sat together and watched to see how their parents would vote. They had never been taught prejudice and couldn't understand it now. And even those parents — their teachers — most determined to prevent us from buying a house there, could not vote against us with their children looking on. So we won. We bought the house and are now living in it."

Rosh Hashanah in a Trailer Beats Swiss Family Disney

BOSTON (P-O) — Moving his family into a trailer for the Rosh Hashanah period was a High Holy Day caper that Rabbi Joseph Simckes, spiritual director of Temple Beth Am, Randolph, had not foreseen.

He had an alternative. To spend the Holy Days without his family. But how could a man do this at a time when the values of family life are most keenly felt?

You take a trailer and you load it with a wife, two children, age three and one-and-a-half, diapers, formulas, milk, dishes, candelabra, pre-cooked meals, a tricycle, toys, books, robes and bagels and you don't have much room for thought or meditation.

So the Swiss Family Simckes braved vicissitudes making those encountered by Walt Disney's celluloid castaways mild by comparison.

The adventure came about because the only edifice capable of housing the entire Jewish congregation of Temple Beth Am at High Holy Day Services was the Town Hall of Holbrook which was six miles from the rabbi's home in Randolph.

They turned up a room for the rabbi in the Holbrook Inn but you can't house a family in a room, so the temple religious committee scoured Holbrook for adequate housing facilities within walking distance of the Town Hall.

The scour turned sour. Nothing to be found. Then Mrs. Albert Karp of the Temple Sisterhood saw an abandoned trailer used as a campaign headquarters during the fall political rumble and the lightning struck.

"Sure," said Francis Morgan, owner of the town trailer park, "I'll be glad to furnish the rabbi with a trailer, gratis. Take this one over here, three and a half rooms, kitchen, bath, forced hot air heating, a refrigerator and ceiling high enough so you don't

come out of it after Rosh Hashanah with a trailer stoop."

John Yunitz, headman of the Yunitz Engineering Corporation, provided a wooded spot, half a mile from the Town Hall, where the rabbi could park his trailer, with adequate water and electrical facilities.

So there you were, where were you? In a trailer, of course, with your family, for the High Holy Days.

Rabbi Simckes became so enamored of his "cathedral in the pines" that he invited the synagogue youth group over for a visit and a moving outdoor Havdalah service after which everybody skirled in Israeli folk dances and the leaping flames of an outdoor fire flickered over the smiling surface of the trailer which enjoyed the celebration as much as anyone.

"Before leaving for services on Rosh Hashanah morning," said

Israel Bonds Now Buy A Compact Car

LOS ANGELES (P-O) — You can now use your Israel bonds to buy an automobile — a compact in fact, one assembled in Israel.

William J. Bryan, president of Sabra Motors, Inc. of Western America, the distributor for the Israel-assembled compact, told the B'nai B'rith Messenger here that payment for all or part of the price of the car may be made in Israel bonds.

Praising the car's ability, whose price he said is below that of other compacts, Bryan asserted that the 4-cylinder car develops 36 horsepower and operates 40 miles on a gallon of gasoline.

Three attractive models, station wagon, panel delivery truck and pick-up truck are available immediately and orders are being taken on a racy sports model available for spring delivery.

The engine is supplied by the British Ford factory.

37 Fly from Congo to Study Various Israel Techniques

LEOPOLDVILLE, the Congo (P-O) — While internal strife last week continued to rock the new Congo Republic and nations both East and West of the Iron Curtain made threatening off-stage gestures, thirty-seven Congolese left on a peaceful mission to Israel.

The thirty-seven will begin studies in administration, sports and farm programs in the Jewish State. The project illustrates the progress made in collaboration between Israel and the newly independent states south of the Sahara, according to Paul Hoffman, Congo correspondent for the New York Times.

A chartered plane paid for by the United Nations ferried the group to Israel. The Israeli Government will defray the expenses of the visitors while they are in Israel and the Congo Govern-

ment will pay subsidies to their families.

The group includes four members of the Parliament of Equatorial Province who will take a six week course on agricultural development. A team of seventeen civil servants of the Congo Central Government will study administration techniques.

The remaining members of the group are leaders of youth organizations and physical culture teachers, including five women, who are to attend a four month sports course.

Vatican May Plan Jewish Affairs Office

ROME (P-O) — The Turin newspaper "Stampa Sera" predicted establishment by the Vatican in the near future of a special secretariat for Jewish affairs.

Following a recent meeting between the Pope and the Archbishop of Canterbury, Vatican spokesmen indicated there would soon be organized a Secretariat for Christian Union which would handle affairs pertaining to relationships with Protestant Churches.

"Stampa Sera" said the Secretariat for Jewish Affairs would be affiliated with this bureau.

Vanderbilt Family Picture Reproduced for Seals Drive

NEW YORK (P-O) — "Keep America United" is the slogan for the 1960-61 Seals, now being sent to 100,000 contributors throughout the country by the Council for American Unity, a non-profit organization created to study the causes of prejudices in America and to develop techniques to combat it.

Earle Marks, president of the Council, is an executive director of The POST and OPINION. He is a former publisher of Opinion which was founded by the late Stephen S. Wise.

The new Seal entitled "Schoolmates Today—Neighbors Tomorrow" traces its pictorial history to a chapter from the Vanderbilt family. Some years ago Mr. Vanderbilt's mother, Mrs. Margaret Emerson, purchased a prize-winning entry in an art contest, painted by Patricia Hallock, a

high school student from Flemington Pike, N. J. The artist explained "In my painting, children representing several different races are playing together harmoniously."

The painting has been reproduced for the 1960-61 Seals.

4 Jews Named as 'Men of Year'

NEW YORK (WNS)—Among 15 American scientists picked by Time Magazine this week as "Men of the Year," 4 were Jews. They are Isidor Isaac Rabi, Edward Teller, Johua Lederberg and Donald Glaser.

Dr. Lederberg, aged 35, and Dr. Glaser, 34, are the youngest among all of the 15 scientists picked by Time Magazine. Each is a Nobel Prize winner, as is Dr. Rabi. Dr. Teller, who is 53, is called "father of the hydrogen bomb."

Israel Gives O'Neill Play A Big Hand

TEL AVIV (P-O) — The drama written by the great American dramatist, Eugene O'Neill about the unhappy vicissitudes of his own family under the title "Long Day's Journey Into Night" is now playing at the Habimah Theatre in Israel to large and appreciative audiences.

John Byram, New York Times dramatic critic now in Israel on a tour of the theatres in the Jewish State, warmly acclaimed the Israeli production of the O'Neill tragedy.

Among the works of other American playwrights recently presented in Israel are William Gibson's "Two for the Seesaw"; John Van Druten's "I Am A Camera" and the Cole Porter-Bella-and-Samuel-Spewack musical "Kiss Me Kate" which is based on Shakespeare's "Taming of the Shrew."

Now on view here is a dramatic version of "Twelve Angry Men" which was done in America as both a moving picture and a television production.

Yeshiva U. Leads State In Mental Health Grants

NEW YORK (P-O) — Yeshiva University received more mental health training grant awards in fiscal 1960 than any other institution in New York State, according to the U. S. Department of Health.

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PROFIT AND PROPAGANDA

ISRAELI 'BISTROS' ARE SYMBOL OF HOME

By RACHEL A. RABINOWICZ

NEW YORK (P-O) — How Israeli are the Israeli coffee houses and restaurants? Are they home away from home for nostalgic Sahbras — or places of refuge for escapist New Yorkers? Is that distinctive and delectable Israeli flavor just a gimmick?

Basically, the Israeli coffee houses were founded by Israelis for Israelis — and the founders found to their joy that they were making highly satisfactory propaganda for Israel as well as highly satisfying profit for themselves.

Among the pioneers were Arie Waxseboim, film producer, and Michael Kagan of the Oranim Zabar troupe. "We came to the conclusion," explains Arie, "that the Israelis were spending too much time among themselves. They were missing something." So, two years ago, Kassit was born and it is today perhaps the most packed and popular of the coffee houses. Every week some 1,500 people troop up the stairs to spend an hour (or an evening) there, and about half of them are Israelis.

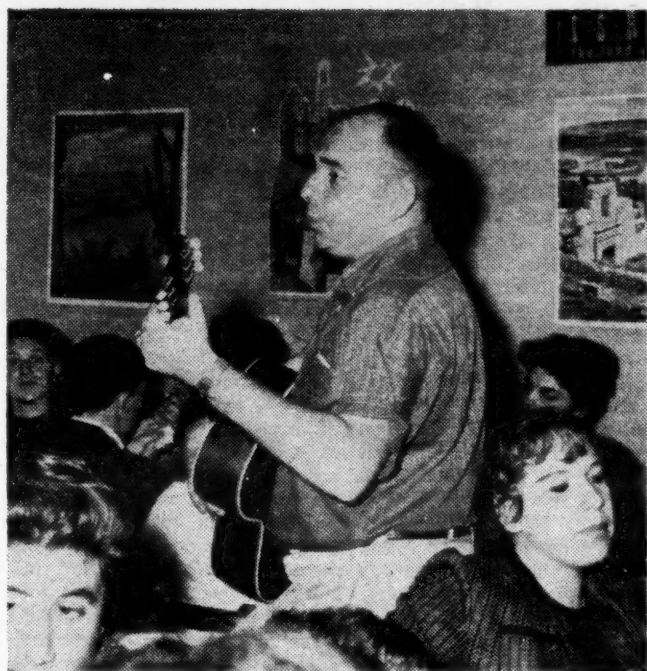
Center of Colony

"Kassit proved itself and improved the neighborhood," said Arie. "It is now the center of the Israeli colony in the Nineties, a gathering place for Zionist youth, an Israeli institution. We get the intelligentsia, a lot of religious people, Mizrahi, B'nai Akivah."

It is said to be the first port of call for newly, undocked Israelis. "It is the first thing they do when they come to New York," declared Arie. "We have become an information office." Ads on the noticeboard announces apartments to let, car lifts, concerts and scooter for sale, while older arrivals give practical advice on the American way-of-life — and how to live it.

"Kassit," elaborates Israeli student Yossef, "is the nerve center of the Israelis in New York. We find here something we need, a bit of what we are used to at home, a symbol of it. Some people have to come here every night. They cannot go to sleep if they have not been up to Kassit to look around. Many people hate the place — but from the outside. Inside it is attractive to them. After a few hours I get a headache. But I come and I stay. Even when it is noisy I relax myself."

"We feel that we are repre-



(Photo by P-O Photographer Burt Shavitz)
WATCH YOUR PEAS AND QUEUES HERE

The queues occur Saturday night at the Kassit coffee house which is so popular that a telephone call to reserve your table in advance is advisable.

sentatives of Israel, official or unofficial," continues Yossef earnestly. "Here we meet young Americans and we tell them about Israel, its life and its people. We create interest, make them wish to go and see for themselves. But it is important we behave ourselves well, so that we make a good impression of Israel and Israelis."

This Is The Place

"First of all, I am interested to make money," admits Reuven of the Exodus with a Sahbra's engaging and characteristic candor. "But I felt that something like this was needed. It is important for Israel. People come with questions and we do our best to answer them."

"We have made more publicity for Israel than anyone else in a quiet way," declares Leo Fuld. "American Jews love Israel and are proud of it. Now I have a very close relationship with Israel. After I had been to Israel several times I thought that New York needed an Israeli nightclub (not that I consider the Sahbra a nightclub — it's a restaurant with a show, a family place). Anyhow, all the other countries have this kind of place and I thought Israel should be represented. Now we have about 200 visitors a week and the Sahbra

is one of the most successful of the nightclubs. It shows that Israel has come into its own as a nation . . ."

"Certainly, the Israeli flavor is not a gimmick," refutes Etty Verbleud (who is Spanish) of the Carmel. "It is genuinely Israeli in atmosphere. The food is Israeli. The scenery is Israeli. The music is Israeli. And we display Israeli jewelry and objects d'art."

Settings Symbolic

Settings are symbolic and significant. At Cafe Tel Aviv, photographic murals of Tel Aviv, owner Waxseboim's birthplace, set the mood of subdued sophistication and Cafe Tel Aviv, Cafe Jerusalem and Cafe Haifa stand proudly on the bill of fare among such distinguished international drinkables as espresso cinnamon, spiced mocca java, cappuccino royale, brandy espresso — and Seven-Up gadol.

From the land of milk and honey comes Eretz Zavat Chalav Udvash (steamed milk and honey 40 cents), not to mention "hot Negeve Cafe service for two, on burning candles, flavored whipped cream," "Cafe Carmel (a phinjan party service for three or four)" and kaffee katan (demitasse, Sahbra-style).

More substantially, a marvelously medley'd menu makes palate-tickling perusal: felaful (all vegetable Mid-Eastern sandwich served in napkin holders), techina (creamy delicacy of sesame seeds and spices), humus (chick peas, basically), baba ganoush (eggplant treated Arab-fashion), shishkebab, chicken a la Sabra, chicken a la kibbutz, Israeli burger, filet of sole kinnereth, blintzes, borstch, schnitzel, knock-worst, pastrami, Leo's Ge-FULDe fish, and red or black caviar with cream cheese.

Tasty, yes! And kosher, too? Nu, that's a different story. In fact, many stories.

Lengthy Sermon

A short and simple question about kashrut reveals a seething morass of complexes and contradictions, brings in reply a lengthy sermon on commercialization in America ("the whole thing has become more of a business than a religious duty") and its

non-observance in Israel ("on the whole of Dizengoff there are just two restaurants which are really kosher").

In this delicate area you find kashrut-observers ("sure I myself eat kosher always") running non-kosher restaurants while non-observers ("religious? no, we are just normal!") operate kitchens of impeccable kashrut.

But, quibbles apart, it boils down to this: four of the seven Israeli restaurants are non-kosher and, in each case, this is admittedly a matter of economics rather than ethics or lack of ethics.

"Certainly, Kashrut is an attraction," maintains Leo Fuld. "In the United States, people are more kosher than in Israel. They are very, very religious when it

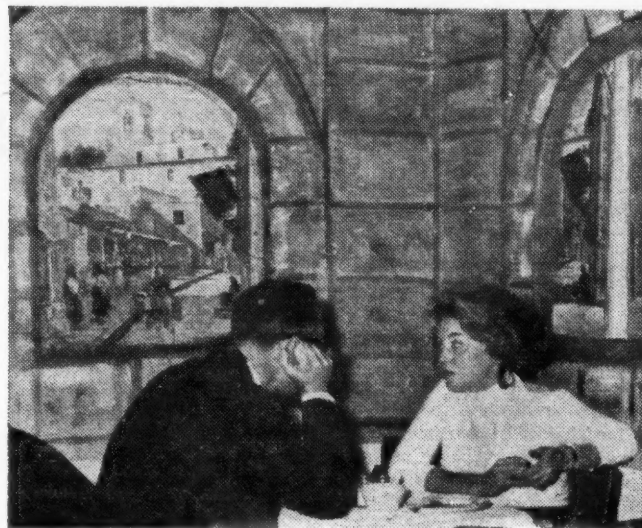
comes to kashrut. And here, in the Sahbra, Orthodox Jews can eat in peace. We have full supervision, 24 hours a day."

Concedes Arie Waxseboim of Kassit and Tel Aviv: "It would be to my advantage to be kosher. I agree with you, it is a pity that an Israeli cafe is not kosher. It is very paradoxical . . ."

On the other hand, Orthodox Al Dolny of the Cellar declares: "The place is kosher because it is an Israeli place and for our own personal reasons. But we are not interested in advertising that we are kosher . . ."

The Cellar is open on the Sabbath but "sold" to the non-Jewish manager for the day.

Yet, the non-kosher coffee houses buy kosher meat. Of course!



(Photo by P-O Photographer Burt Shavitz)
AMID SCENES OF ISRAEL

Attractive murals of the colorful Jewish State deck the walls of the "Exodus" coffee house on Flatbush Avenue in Brooklyn where students from Brooklyn College gather.

Jews 'Real Aristocrats' Writes Cleveland Amory

NEW YORK (P-O) — Cleveland Amory, American social historian, says that no families in America have a better claim to aristocracy than the Jewish families.

In his book "Who Killed Society" he lists the great names of Judaism who have figured so preeminently in the social history of the country, among them the Lehms, the Warburgs, the Strauses, the Schiffs, the Morgenthau, the Ochses, the Sulzbergers, the Guggenheims, Pulitzers, Goulds and Baruchs.

"These families have been dubbed by Jews as well as Christians the 'Jewish Grand Dukes,'" writes Amory. "Stern in regard to aristocratic standards and values and with a strong aversion to publicity, they are rarely written about, which is exactly what they prefer."

"They are also extremely self-contained and intramural when it comes to marriage. The present Nathan Straus for example was once told by another 'Duke' that they were related nine different ways."

The Amory book has a few surprises. The Belmonts, long regarded as non-Jewish and the Goulds, similarly identified, are actually Jewish he declares.

His listing of the "social greats" among Jewish families, includes the Pulitzers, the Carдозos, the Loebes, the Seligmans,

the Sachs es, the Bernheimers, the Blumenthals and the Goldmans.

New Jewish Video Series On ABC-TV

NEW YORK (P-O) — "A Jewish Perspective," a new television series, which began on the ABC-TV network Jan. 1, will be carried regularly over the network at 1 p.m., according to an announcement by Joseph F. Kauffman, executive vice-president of the Jewish Theological Seminary of America, the program's institutional sponsor.

The series will highlight the impact of Judaism on our times and the impact of our times on Judaism," said Theodore Bikel, program editor.

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(Photo by P-O Photographer Burt Shavitz)
QUIET COFFEE HOUSE

The "Tel Aviv" is a gathering place of sophisticates who enjoy pleasant and stimulating conversation in tranquil surroundings. The pictures of Israel give the "Tel Aviv" that "homey" atmosphere.

Ali Baba and 40 Thieves Bums Compared to Amar

JERUSALEM (P-O) — This reads like a tale out of the Arabian Nights and it might be juggled to read 'Arobbian Nights,' for if Moshe Ben-Susan, a rich man from Morocco, didn't get robbed, then the proceedings in the District Court of Tel Aviv-Jaffa were incompetent, irrelevant and contrary to filch.

Ali Babba and the Forty Thieves had nothing on Eliahu Amar, an ex-cantor and shoche from Morocco, who not only drew a geni out of a bottle but very nearly drew all the gelt out of Ben-Susan, according to an article in the Jewish Observer and Middle East Review.

Amar used the angel Gabriel; Asmodeus, King of the Demons and the constellations of Pisces and Ursa Major, as off-stage effects with stereophonic sound and the galaxy so impressed Ben-Susan that he allegedly turned over to Amar some IL 15,400 even before the Angel Gabriel got around to blowing his horn.

Amar blew a horn that played sweet music to Ben-Susan with obbligate, pianissimo and fortissimo. The notes were golden. Amar said the gold was in a treasure hidden in Ben-Susan's home in Jerusalem since the days of King Solomon.

Ben-Susan tried to put the geni back in the bottle.

"The only treasure I have in my home," he said, "is the one I have worked for."

Amar indicated that this was chicken feed. A poultry million pounds or so. The treasure he had in mind, he asserted, was so fabulous that the stuff in Fort Knox, the Israeli Treasury and all the slot machines in Las Vegas would be peanuts by comparison.

"I have read in the stars," he said, "that such a treasure is in your home. We must take some grains of wheat and scatter them in the garden where King Asmodeus will have them gathered together and deposited over the spot where the treasure is hidden. Then, with the permission of Asmodeus, we will dig it up."

While they did, the Angel Gabriel would stand guard and this, Amar indicated, was even better than the Pinkertons.

What could a rich man from Morocco do?

"Let's dig," he said.

But before the dig, the pitch. The pitch went like this: "In my home in Haifa," said Amar, "We will commune with Asmodeus and the Angel Gabriel."

Sure enough in Amar's home, the voice of Asmodeus, which sounded as realistic as something on a tape recorder, said that Ben-Susan's garden was lousy with demons and it would take a lot of incense to burn them away. Amar would buy the incense. All Ben-Susan had to do was pay for it.

The Angel Gabriel then took to the airwaves to tell Moshe he would have to pay 25 per cent of his income to him—Gabriel—

and that Amar would be his internal revenue agent in the transaction and cart the return off to Mt. Sinai where Gabriel would enter it in the books.

By this time Ben-Susan was really flying. He was way, way out and his joints were jumpin'. Very few rich men from Morocco ever got to converse with Asmodeus and Gabriel and to collect a treasure for the privilege into the bargain.

According to the suit he filed in District Court he paid everything asked of him and more. He didn't lose faith in Amar until he began to lose patience with Asmodeus. The King of the Demons couldn't make up his mind when Ben-Susan should start digging.

First, he said, on the New Year for Trees. But it rained that day and Asmodeus told Amar to give Ben-Susan a rain-check. Then it

got so dry that Asmodeus took one too many to break the arid spell and got boozed up and forgot to redeem the rain check.

This went on until a Rabbi heard about it from Ben Susan's nephew. The Rabbi brushed aside Asmodeus and the Angel Gabriel and went to the police.

The District Court ordered Amar to pay Ben-Susan IL 12,400 together with interest at the rate of 15 per cent. It also ordered Michael Dehahn, a councilor of the City of Lydda, who allegedly brought Ben-Susan into contact with Amar's glittering galaxy of galeiters, to pay the Moroccan IL 1,000 together with interest at the rate of 9 per cent from the date of the filing of Ben-Susan's action.

At this denouement, the Angel Gabriel was heard blowing his horn. But the notes were very, very blue.

Dr. Kaplan, Noted Scientist, Says Israel Wou'dn't Waste Its Time on an H-Bomb

By LEONARD LEADER

LOS ANGELES (P-O)—"I don't think that Israel would waste its time on making an atomic or hydrogen bomb," said Dr. Joseph Kaplan, son of a Hungarian cantor, and famed head of the United States' participation in the International Geophysical Year. The remark was made in an exclusive interview with the National Jewish POST and OPINION given before the recent flurry of stories about Israel and France building a joint atomic reactor.

Dr. Kaplan was sure that Israel could make the bomb.

"Any nation with Israel's research potential could do it," he said.

IT WAS THE scientist's firm opinion that Israel's need for sources of energy was the driving motive behind her interest in nuclear studies.

"They are very much interested in peace time use of atomic energy. Recently they inaugurated their first nuclear reactor," the white haired savant noted, stressing that the state of Israel lacked coal and water sources of energy.

"I doubt," he added, "if there is very much in the field of nuclear energy that is not known in Israel."

DR. KAPLAN'S knowledge of Israel science is the product of deep study and many trips made as a delegate to the recent scientific conference of new states and as an observer of institutions of higher scientific learning there. He is a member of the

Hebrew University's board of governors.

Of the scientific grasp and interest in Israel Dr. Kaplan's praise is the highest. Referring to the conference of new states he said "Israel practically scooped the whole world."

FROM ITS beginning Israel made sure it wouldn't fall back on the scientific front according to Dr. Kaplan. He hailed the late Dr. Chaim Weizmann and the institute for advanced science as illustrations of his point. The scientific knowledge and understanding flowed, he felt, from the Jewish tradition and a broad practical, philosophical, social and political synthesis.

"There is no country in the world, the United States included, that has as large a first class professional and public scientific audience," said Kaplan.

Attendance at sessions of the new-states parley and at other scientific meetings is widespread on the part of a very interested public. Newspaper coverage of scientific discussions was described as "extraordinarily fine."

SOME 35 TO 40 new nations, mostly from Africa, were in at-

By MAIR BEN DOV

ROME (P-O) — One of the pre-eminent tourist attractions in Rome — from the standpoint of an Israeli, of course — is a large noticeboard opposite the Vatican bearing the imposing inscription S.P.Q.R. (the Senate and People of Rome) underneath which is a large poster which says "Fly to Israel with El-Al."

This is sure to make an Israeli feel at home here in the center of the capital of an ageless empire whose rulers once bore down ruthlessly on the citizens of Judea.

We visited the square in front of St. Peter's on a Sunday morning. A crowd of twenty or thirty thousand was waiting for His Holiness, Pope John to come to his sixth floor window to bless them. American tourists and Italian peasants predominated and occasionally the crowd would

be swelled by a brown-habited monk riding in on a motor scooter, or a bevy of German nuns flashing Rolleiflexes. A short plump Italian wearing a straw hat was selling crucifixes out of a suitcase. We stopped to look at some colour transparencies of famous Roman monuments that he was displaying too. The first set consisted of pictures of saints and of the Pope. We asked the vendor whether he had sets with fewer pictures of the Pope. He raised his head, looked us straight between the eyes, smiled and said "Of course I have. Here is a picture of 'Moshe Rabbenu,' then noticing our surprise he added 'Yehudi anochi. Shalom Aleichem.'"

He reached his hand into his shirt front, drew out a large silver crucifix, turned it around, and displayed to us the Magen David which was fixed to the reverse side.

"The one I wear for business. The other for mazal" he explained.

Naturally we were surprised. What was a Jew doing here in the Vatican?

"We are all Jews, the people who sell in the square. It is not a business for Catholics. They get too much excited by all the religious fever around them. All the time they are crossing themselves and saying prayers, so that they can't concentrate on business. It needs a Jewish head for that. We know what the tourists want and we can sell it to them."

He told us about himself, an Italian Jew whose family had lived in Rome since the Fall of Jerusalem. His nephew lived in Haifa, perhaps we knew him.

To help a fellow Jew, we decided to buy a bracelet from him. "A special reduction for you because you are from Israel," he told us, "for you only four thousand lira."

We offered him two thousand lira. He accepted it eagerly. Just then the clock struck twelve. A sudden hush fell over the crowd. The sixth floor window opened and over the loudspeakers the voice of a Latin blessing blared.

"Quick, quick," said the Jewish crucifix salesman of St. Peter's. "The Pope is starting to bless the crowd. Get in there quick. You never know. It may do you some good."

B'nai B'rith Quits Interfaith Ball Game Over Ban on Jews

BALTIMORE (P-O) — The B'nai B'rith of Baltimore has withdrawn from the annual Interfaith Baseball Game because of discriminatory practices by the Boumi Temple Shrine of Baltimore, one of the game's sponsors.

The Baltimore Interfaith Committee, which stages the annual game, was organized 14 years ago by the Knights of Columbus, B'nai B'rith and Boumi Temple Shrine.

The annual Interfaith Baseball Game is held with the cooperation of the Baltimore Orioles to promote better interfaith understanding among citizens of the community.

Dr. Samuel Friedman, of the Presidents Council of Baltimore

B'nai B'rith Lodges, said that the Boumi Temple Shrine, a professing non-sectarian organization, bars Jews from membership.

"Unlike B'nai B'rith and the Knights of Columbus which are service and fraternal organizations dedicated to the fostering of the religious ideals of the Jewish and Catholic faiths respectively," said Friedman, "The Shrine is not a Protestant organization but has an avowed civic and non-sectarian character."

"However, notwithstanding the non-sectarian admissions policy of the Shrine nationally, the Boumi Temple of the Shrine in Baltimore consistently practices discriminations against fully qualified applicants of the Jewish

faith. Jewish applicants are denied admission either through the secret blackball system or signed protests or open discouragement.

"Since the Interfaith Baseball Game is based upon the ideals of brotherhood, B'nai B'rith feels that continued association with a non-sectarian organization which nevertheless discriminates on religious grounds is incompatible with its self respect."

"We have repeatedly tried to discuss and resolve this matter with William O. Barnes, illustrious Potentate of Boumi Temple, but his recent statements convince us that future discussions and efforts to correct these discriminatory practices will prove unavailing."



DR. JOSEPH KAPLAN
With Model of U. S. Satellite

14-YEAR-OLDS TO LEAVE

FRANKFURT (WNS) If they had the chance most of the fourteen-year-old Jewish youngsters in Germany would leave the country, it was disclosed in a survey in a Jewish sociological periodical. The survey said more than eighty percent of the youngsters think in terms of some day leaving Germany.

Ask UN Bar Asylum To Nazi War Criminals

NEW YORK (P-O) — The United Nations has been asked by the World Jewish Congress to bar asylum for Nazi war criminals in UN member-countries.

The request was made in connection with the debate by the UN General Assembly on the Draft Declaration of the Right of Asylum and the Draft Declaration on the Freedom of Information.

Dr. Maurice L. Perlzweig, director of the WJC Department of International Affairs and permanent representative at the UN, told the General Assembly that "some governments take the view that if the person suspected as guilty of crimes against humanity, acted in an official capacity, it was a 'political crime' and he is therefore entitled to enjoy asylum in their country even after a well-founded extradition request is made."

Dr. Perlzweig declared that "this interpretation is contrary to the resolution of the General Assembly of Feb. 13, 1946, concerning the surrender of war

criminals" and did not conform to the pertinent clause in the Universal Declaration of Human Rights.

The WJC leader made no direct reference to charges that Nazis who are fugitives from justice have found refuge in Middle Eastern countries — notably the United Arab Republic — and Latin American nations.

In regard to the Draft Declaration on the Freedom of Information, Dr. Perlzweig urged that the preamble to the Declaration be made more explicit in respect to the duties of newspapers, periodicals and other publications.

He said that the recent swastika-smearing epidemic demonstrated "once again the extent

to which the press and pamphlets are used to incite hatred against racial and religious minorities."

Dr. Perlzweig asserted that the United Nations, dedicated to promoting friendly relations between peoples and respect for human rights, should state "unequivocally" that freedom of information also "carries the obligation to refrain from incitement against any nation or group."

Specifically, the WJC leader suggested that the preamble should urge newspapers and other publications to refrain "from the publication of items calculated to result in incitement to racial, religious or other hatred or intolerance."

Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, 84 Fifth Ave., New York, N. Y.

DEAR MR. PEARLROTH: Can you please give me information about the origin of the name BLEICH. My grandfather came from somewhere in Austria.—TOM BLEICH, University City, Mo.

BLEICH means "Pale" in German. The family name may have been bestowed on your ancestor in 1789 for his pale complexion. It may also have been a trade name assumed by a man who was engaged in the business of bleaching textile fibers or fabrics by the use of chemicals. Such an establishment was called Bleich in Yiddish.

DEAR MR. PEARLROTH: I recently became a subscriber to the National Jewish Post and find its contents interesting and thought-provoking. My maiden name was HARBER. What is the meaning of it?—ROSE SHERMAN, Bradley Beach, N. J.

HARBER is an obsolete German term meaning "a dealer in flax" or "a converter of flax into linen." It may also be a derivative of the Hebrew word "Harbe" meaning "fertility" "multiplication". The terminal "r" in the second eventuality would be a superfluous afterthought. You failed to indicate the town or country of your family's origin. This omission makes the explanation of your family name both difficult and tardy.



Pearlroth

El Salvador Boasts Oldest Jewish Family on Continent

By J. DAVID BOWEN

SAN SALVADOR (P-O)—One of the oldest Jewish families in this hemisphere is located right here in the tiny coffee country of El Salvador.

The first members of the de Sola family to pioneer the new world set foot on the continent

more than 300 years ago. Today the senior member of the clan—Don Herbert deSola—is 90 years old.

His son, Francisco is married to a Catholic. Francisco and his 16-year-old son, Francisco, Jr., have just returned from a visit to Rome and Israel. The teenager said he was impressed by Israel but did not feel "emotionally involved" in the new Jewish homeland.

His attitude toward Israel and things Jewish is pretty generally typical of the younger generation of Salvadoran Jews.

However, the Jewish community in El Salvador—numbering some 275 persons—is tightly knit, possibly due to the fact that nearly the entire community is of German or Alsatian origin.

The deSola family of course came from Spain.

Nearly every family is engaged in commerce and more than half of the better stores are owned by Jews. As to the professions—there is one industrial chemist; one architect, a deSola and two doctors, one, again, a deSola.

The children of school age—about 50 in number—go to a private American school. The community's Rabbi—a chazan who serves as Rabbi, chazan and teacher—instructs them in religion, Jewish lore and Hebrew in the afternoon. The children are tri-lingual, speaking German at home, English and Spanish at school and Spanish on the street.

Where there are mixed marriages, the children are brought up as Jews. When the marriage

is performed by a Catholic priest, he addresses only the Catholic partner.

There are numerous organizations and the same people belong to all of them. Zionist activity is not very pronounced except for the women's group—WIZO.

An Israel cultural institute offers films and an occasional visiting concert artist. Nearly every one of the 275 members of the Jewish community pays his dues toward the upkeep of the 10-year old Synagogue but if 25 appear for Friday evening service, the chazan is happy. On Saturday morning it is just possible to gather a minyan.

The community, about one-sixth the size of Guatemala's, raises about an equal amount of money for Jewish causes.

Ben Gurion Denies Blast at Diaspora

JERUSALEM (P-O) — Prime Minister David Ben Gurion asserts that he was not speaking to the Diaspora generally, but to Orthodox Jews specifically, when he quoted the Talmud saying that "whoever lives outside Israel has no god."

"Certainly I do not think," declared the Israeli Premier, "that American Jewry is godless and it is senseless to attribute such a thought to me."

The quotation from the Talmud was made during a speech delivered by the Prime Minister before the twenty-fifth World Zionist Congress here. It was interpreted as a thrust at all Jews living outside the Jewish State.

Jewish leaders and religious authorities in the United States, voiced severe criticism of Ben Gurion (P-O, Jan. 6) and defended the right of Jews to live where they pleased without being accused of godlessness.

Coincident with the Premier's "explanation" of his use of the Talmudic quote, came statements from American rabbis assailing the Prime Minister's critics and declaring that the latter should have exhibited more patience in stead of rushing pell-mell into print with fierce diatribes against the Israeli Chief of State.

"Greater patience in awaiting the more complete story of the address and a calm consideration of its contents would have been more judicious," said Rabbi Judah Nadich in his sermon at the Park Avenue Synagogue, 50 East 87th Street.

Ben Gurion explained that the Talmudic quote was directed only at the minority of Orthodox Jews who "believe every word in the Talmud is obligatory to them."

He said it was the elementary duty of Zionists to maintain personal bonds with Israel, even if

they only visited the Jewish State from time to time to invest capital and bring their children there to study. He asked American Jews to send tens of thousands of young people annually to study in Israeli schools for a period of at least one year.

In a written interview with The Associated Press, Ben Gurion answered the this question: Mr. Prime Minister, the impression seems certainly to have arisen that you are, in some respects, severely critical of American Jewry.

Answer:

It appears that the totality of what I had to say on the subject was lost through quite unproportional stress that has been laid on some passages which were themselves not properly related abroad. No observer on the Jewish scene, who is in his senses, can possibly underestimate the decisive importance of American Jewry for the entirety of the Jewish people and in the creation and buttressing of the young State of Israel. In fact, in my speech, I put the emergence of the American Jewish community as a positive development in Jewish life on a par with the miracle of Israel's rebirth which helped Jewry to withstand the great blows of the isolation and paralysis of Soviet Jewry for the last 40 years and the holocaust in Europe at the hand of the Nazis. Often in the past, I have had the occasion to express admiration for what the American Jewish community has done for world Jewry and Israel since the end of World War I.

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JAY MARK SCHWAMM ELECTED ADMINISTRATIVE VICE PRESIDENT OF COMMERCIAL BANK OF NORTH AMERICA

New Officer Formerly Chairman of American Trust Company

Jay Marc Schwamm has been elected administrative vice-president of the Commercial Bank of North



Jay Marc Schwamm
Vice-president of Commercial Bank of North America

America, it was announced today by Jacob Leichtman, president. Mr. Schwamm was chairman of the board of the American Trust Company prior to joining Commercial Bank of North America in his executive position. He had been associated with the American Trust Company since 1953 and was elected chairman in 1958.

Holder of the degree of Master of Business Administration from the Harvard Business School, Mr. Schwamm is also a graduate of the Woodrow Wil-

son School of Public and International Affairs of Princeton University. He is a member of Phi Beta Kappa.



Jacob Leichtman
President of Commercial Bank of North America

Two Rabbis Express Opposing Views On Current Religious Revival in U.S.

NEW YORK (P-O) — What does the religious revival in America really signify? Does it mean that people are seriously and sincerely turning to religion for a solution of their personal problems and the larger issues confronting the world?

Or does it mean they are flocking to churches and synagogues on an unprecedented scale simply because "attendance at religious services seems to be just another respectable social habit we have inherited?"

The question is posed in the current issue of the United Synagogue Review and it is given two different answers by Rabbi Stuart E. Rosenberg, spiritual leader of Beth Tzedec Congregation, Toronto, Canada, and Rabbi Bernard Segal, director of the United Synagogue of America.

RABBI ROSENBERG, generally discounts the intrinsic spiritual value of the revival which he describes as "a symptom of the sickness rather than the spirituality of our times."

"Who seem to be the loudest supporters of the religious revival?" he asks. "They make up a strange and motley crew. They include skeptics and agnostics who, in the nineteen twenties, pinned their hopes on science as the answer to the world's ills and now feel they were short-changed."

"In league with them are disenchanted drawing-room liberals whose utopian politics overlooked the reality of Hitler, Mussolini, Stalin and Khrushchev. These former rebels against religion are now revolting against their own rebellion. In organized religions they have found a new way of retreating from the harsher facts of life."

"Finally, we have the mixed multitude of 'success-minded' Americans. Uncertain of their own inner worth, they seek reassurance from religion when the 'sweet smell of success' upsets their nervous system."

"DESPITE ORGANIZED religion's whopping materials success and the churches' boom in numbers, the moral life seems to be receding day by day. Family life is increasingly falling apart. Separations and divorces abound and the home is rapidly declining in authority. Burning social and human issues remain unresolved, while we continue our search for bigger and better entertainment. The success of our best selling books depends upon outright appeals to our baser animal passions."

"Despite this corrosion of manners and morals, churches and synagogues seem to be going about their business as usual. They are frantically rounding up new followers, expanding their physical plants and beating the drums for their own denominational brand of salvation."

"On such grave issues as nuclear war, refugee resettlement, disarmament and world peace, they are strangely ineffective if not altogether silent. From where I sit, the difficulty seems all too clear. Organized religion is interested only in organized religion. It is strangely suspicious, even scornful of secular society. It seems to be concerned only with its adherents, its program, its organization. And it appeals to men to join its fellowship in much the same manner as one would affiliate with any social club."

RABBI SEGAL takes the op-

posite view that the religious revival has an honest and profound spiritual motivation. He says the congregants filling seats in the synagogues are really in earnest about seeking Judaism's answers to life's basic questions.

"As I visit congregation after congregation," he writes, "I see a genuine hunger for Torah expressed in adult study classes, in the diligence with which Sabbath morning congregants follow the Torah reading in their Hertz humashim, in the D'var Torah, which is becoming more and more a fixed item on the agenda of meetings of congregations, men's clubs and sisterhoods and in the ever-rising standards which our congrega-

tions are demanding for their religious schools, both on the elementary and high school levels.

"I see this hunger expressed in the preference which many congregations are expressing for Torah-centered sermons, as against reviews of best-seller books or Broadway 'hits.' How much more merit should we see in our congregants when we realize that their association with the synagogue is entirely voluntary and that they chose the synagogue as against other worthy Jewish institutions for their Jewish identification, despite the greater demands which the synagogue invariably makes of them by way of personal commitments."

Double Standard on Religious Issues in Israel Assailed in Yeshiva U. Paper

NEW YORK (P-O)—Religious observance in the Jewish State seems to depend as much on the 'Jewish Shabbos Goy' as it depended on the Shabbos Goy of the Diaspora.

Writing in the undergraduate publication of the Yeshiva University "Commentary," Yehudi Felman takes the Rabbis of Israel to task for abstaining from solving the problems of running a Jewish state according to the Halacha.

"We the religious youth of today," he writes, "who want the entire State of Israel really to be governed according to the Torah, must demand that the 'Gedolai hador' dedicate themselves to the most sacred task that the leaders of Jewry have been privileged to undertake since the compilation of the Torah."

Ask New Body of Laws

"We call upon them to gather themselves together to write a 'Hilchot Hamedina', laws of the Jewish State, which will not only be a religious program for the religious Jews but one for the entire state."

"It is not in heaven," said Moses (Deut. 38:12 in reference to the Torah.) The force of such a 'psak' such a 'horaat sha'a' for our time, will have the same authority (or better) as one announced by a heavenly voice itself (a 'bas kol')."

"Then and only then can we honestly demand the State of Israel change its attitude toward the problem of religion. The State will not then look upon it as the problem of one or more lobbies but as the central problem of the State of Israel, the heritage of Israel and the future of the people of Israel."

Felman calls upon the Yeshiva students to demand from their teachers and leaders of religious Jewry here and in Israel a program which may place religious Jewry in Israel in opposition as far as the present government is concerned.

States Premises

"But it will be an opposition," he writes, "which presents a solid alternative to the present coalition, an opposition that wants to some day become the majority."

"Any such program must postulate the following fundamental premises:

"1—The program will be executed by agents who themselves are covered by its provisions. The existence of irreligious Jews

who are ready to violate the halacha will not be made the practical premise which enables the religious Jews to stay observant.

"2—The program will be one which treats the Government of the Jewish State as a necessary condition for the Torah to be fulfilled in its totality. Every function of the State will either be run as a 'mitzvah', or prohibited, never merely as a 'heter.' The State is to be looked upon as the normal way of Jewish life, not as an abnormal occurrence which necessitates a law such as 'pikuach nefesh' to justify it. **Everyone Affected Equally**

"3—If a decision is made, everyone in the State is to be affected equally. If it is obligatory to maintain a police force, diplomatic service, navy, etc., they will be religious obligations and therefore no religious person can demand to be freed from them."

"To sum up then, what I've tried to demonstrate in this article is a fundamental contradiction in the attitude of religious Jewry to the State of Israel."

"They seek to apply a halacha which does not reconcile a Jewish State such as ours to the problems of this State and as a result have been snarled in a maze of confusion, contradictory policies, shocking statements and halachic fallacies."

Felman points to the need for the operation of the police force, water and electric services and other public agencies on the Sabbath and cites the interdiction of the Rabbis against religious workers performing duties within these agencies on the Sabbath.

Ben Gurion's Worry

"When one Rabbi was asked about what would happen if suddenly many Jews became religious and it became impossible to run the police on the Sabbath without the use of religious policemen, the answer," Felman writes, "was 'A religious policeman is to rest on the Sabbath. Ben Gurion will worry about the State.'"

This attitude, Felman declares, places upon the irreligious Jew the task of violating the Sabbath so that the religious Jew can observe it. The alternative, asserts Felman, would be to employ Gentiles to carry on the Israeli public services on the Sabbath.

"Hiring Gentiles to run the Jewish State on the Sabbath is unquestionably prohibited because of the 'hillul hashem'"

TIE CLIMAXES RACE FOR JEWISH EDUCATION POST

NEW YORK (P-O) — While professional "organizers" working with the top Jewish leadership in this country have more or less reduced elections and conventions within the Jewish community to a cut and dried procedure, Jewish life in South Africa is still vibrant enough to effect a tie in an important election.

The election was for the new chairman of the South African Board of Jewish Education. The two candidates for the post help sharply opposing views.

Louis Sachs, retiring vice-chairman of the board, who entered the lists for the top post against the incumbent, reportedly favored the Board of Education's

conducting a fund-raising campaign independent of the United Communal Fund.

Solly Yellin, incumbent chairman, who is running for reelection, said he opposed any "breakaway" by the board from the United Communal Fund. He asserted he would certainly not be a party to any breakaway tactics. Sachs resolved the deadlock by withdrawing in favor of Yellin.

The 12th National Conference of the South African Board of Jewish Education, at which the election was held, adopted a resolution providing for the establishment of a commission to consider ways and means of placing the board on a sound financial footing. The commission is to report back to the conference within three months.

Spokesmen with opposing views on the advisability of the board's conducting its own fund drive, clashed in the session immediately preceding the election. Sharp arguments reverberated back and forth across the convention floor.

Allegations were made that not only the Board of Jewish Education but also the Federation of Synagogues and other Jewish bodies had already conferred regarding a "breakaway" from the United Communal Fund in which each of the organizations concerned is currently a partner.

A. B. Klipin, who holds executive office on the Board of Deputies and the Federation of Synagogues, said that four other bodies had been approached to join the Board of Education in a drive for funds and had been promised that they would receive more than if they remained within the framework of the UCF.

H. Miller, M.P., who presided at the session, calmed tempers by declaring that the Education Board's policy in fund-raising was to do nothing destructive of any other branch of the community.

YESHIVA ALUMNIS WINS TOP AWARD FROM NAVY

NEW YORK (P-O)—Dr. Harry Polachek, alumnus of Yeshiva University and technical director of the Applied Mathematics Laboratory of the David Taylor Model Basin in Washington, D. C., has been awarded the Distinguished Civilian Service citation by the United States Navy.

Israel's Scorned Blue Box to Aid in Soil Development

JERUSALEM (P-O)—Despite satiric thrusts aimed at the time-honored Blue Box of the Jewish National Fund by commentators who believe it has outlived its usefulness, it will be continued, according to an article in the Jerusalem Post.

In an editorial comment, the Post stated: "Since practically all the free land of the State of Israel is now available for Jewish settlement, the reason for the JNF's very existence seems to have disappeared."

Nevertheless, the paper adds that a plan has been evolved to "bring the Blue Box up to date" by using the fund to appeal to Jews all over the world to aid in making the "still largely barren and uncultivated" areas of

Israel into fertile and productive soil.

The Blue Box, it is pointed out, has thus been saved and will be able to continue to serve as a symbol—a reminder for Jews of the land of their ancestors.

Critics of the Blue Box labeled it as a "fund raising operation below the dignity of a sovereign state."

Proponents of its continuance pointed out that its world wide organizational machinery and the sentimental appeal it held for Jews around the globe could be put to good use in the solicitation of assistance for the development of arid regions within the Jewish State.

Add To New Problems Facing Rabbis!

What To Do About Jewish Husband Whose Converted Wife Is 'Too Jewish'

Add to new problems of rabbis.

What to do about Jewish spouses who marry non-Jews?

Note the new twist. The problem should be with the non-Jew who enters into the Jewish fold. But it's the other way around.

ONE RABBI, Dr. Manfred Swarsensky, of Temple Beth El, Madison, Wisc. uses a letter to the Jewish father, married to a former Lutheran, to state his case. The occasion is the birth of a son to the intermarried couple.

Writes Rabbi Swarsensky in his temple bulletin to the unnamed father.

Dear Irving,

Mazal Tov upon the birth of your first-born son. I have just returned from the hospital where I saw and had my first peek at your brand-new baby boy. He is as blond and blue-eyed as his mother. The little fellow appears to be a happy synthesis of his Scandinavian and Jewish ancestry. May Mary and you find much joy in rearing Michael, and may he be considerate enough to give his father quiet nights to work on this Ph.D. thesis.

UPON MICHAEL'S arrival, my thoughts go back to the time, approximately two years ago, when, following Mary's conversion to Judaism, I performed your wedding ceremony. I remember our numerous conversations during your visits to my study, and I particularly recall that neither pair of your parents was present at the ceremony because both emphatically disapproved of your union.

Mary's mother in Oshkosh had written to me that as a faithful Lutheran she could not possibly reconcile herself to the thought that her own flesh and blood should ever bring a child into the world that would not receive the sacrament of baptism, a child that would be excluded from salvation. Equally vivid in my memory is your mother's telephone call from New York in which she implored me to move heaven and earth to prevent such a "schande" from befalling her family. The thought that his grandson would marry outside of his own faith, your mother said, would literally kill your grandfather who was already in poor health. I can still hear your mother sobbing during our telephone conversation. "What in the world has gotten into my Irving," she said. "We sent him to Cheder and Talmud Torah; he was Bar Mitzvah in our shul; all his friends were Jewish — such a nice boy. He never did anything to give his parents a heart-ache. My husband worked so hard to raise our children and to give them a good education — and what are we getting in return!"

WE SHOULD never have let him go to Wisconsin. He could just as easily have done his graduate work in bio-chemistry in the East where there are more Jews and where he would have been closer to home. Is there nothing you, a rabbi, can do about these things? If only Irving had met a nice Jewish girl! We would not have cared if she was religious or what she was; if only she had been Jewish."

I was glad I could at least inform your mother that Mary had

accepted the Jewish religion, and this totally of her own volition, although I knew that this fact made relatively little difference to her.

You may at this point ask what impels me to write these lines. I am recalling all this today because you, Irving, have become the father of a son. When I visited with Mary at the Wisconsin General Hospital and she was talking to me about the birth next week, she said something that disturbed me greatly. "I am a religious person," Mary said. "I have given up my own religion. I did this, as you know, at first out of love for Irving and, I admit, to a degree also, to please his parents. However, the more I studied the Jewish faith, the more I came to understand and appreciate it. I liked its non-mythological and non-dogmatic character and its genuinely spiritual and ethical concepts especially in their liberal interpretation. It was like a revelation to me to find that such religion existed. Intellectually and spiritually I can honestly say that I feel at home within Judaism. You know, of course, that we intend to raise our children as Jews."

BUT, MUCH to my surprise and sorrow, my own husband whom I love and whose religion I love has been a poor member of his own faith. He never goes to services, not even on the High Holy Days; he sneers at religious people; he insists that he does not need religion for a crutch and that, from his scientific point of view, religion, as he puts it, is the metaphysics of the ignorant. At home, we used to pray. I attended church every Sunday. I sang in the choir and taught church school. But ever since we were married we have not been inside a Jewish house of worship even once. My husband has made me a person without a religion. For the first time in my life I am spiritually homeless and displaced. I am really in a religious vacuum. I am no longer a Christian, and my husband prevents me from becoming a Jew.

We have neither Jewish ceremonial objects nor Jewish books or magazines in our home. The only Jewish book he ever brought home was a Jewish cook book which he gave me for my birthday. "The way to a man's heart is through his stomach," he wrote on the inside cover. He loves Jewish cooking, the kind his mother used to make. I have already made some of those dishes. Why not? I love him. But don't you think, Rabbi, there is more to Judaism than Jewish dishes? Don't misunderstand me, we are happy. But it is just Irving's religious indifference that distresses me greatly. How shall I be able to raise our little Michael to be Jewish when my husband is in the literal sense a non-Jew!"

HAVING LISTENED to Mary in the hospital only a few hours ago, I must admit that I have no satisfactory answer for her. She is correct. While she has accepted Judaism intellectually and spiritually, you have thus far deprived her of the necessary emotional security within Judaism. If you were fully aware of the consequences of your attitude you would understand that what

you are doing is truly inhumane. This, of course, is farthest from your intentions. Think about what you have done to Mary. Think about your own Jewish position. Most of all, think about the added religious responsibility that has come to you now that you are beginning to rear a son.

My best wishes are with you. May Mary and you have much joy and pleasure in rearing Michael to become a faithful son of the Family of Israel and a valuable member of the Family of Man.

Always,
Your Friend

NO BONN LOAN TO ISRAEL

BOON (WNS) The Foreign Ministry, through a spokesman, denied press reports of an imminent loan to Israel by West Germany. Rumors of such a loan have long been bruited about in German government circles.

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New Approach Proposed To U.S. Jewish Unity

NEW YORK (P-O) — A proposal for a new start for democratic process in the U. S. Jewish community which would bring together three presently functioning national Jewish organizations is being studied by a committee of the Conservative rabbinate.

THE NATIONAL organization of the Conservative Rabbis, the Rabbinical Assembly of America, adopted a resolution at its last convention calling on the Synagogue Council of America (SCA) to convene an American Jewish Assembly which would serve as a representative organization for the American Jewish community. The SCA is made up of rabbinical and lay delegates of the three wings of Judaism.

In a message to Rabbi Gershon Chertoff, chairman of the RA convention resolutions committee, executive director Rabbi Wolfe Kelman, suggested that a first step towards the fulfillment of the resolution might be the "greater coordination and possi-

ble amalgamation" of the SCA, the National Community Relations Advisory Council and the National Jewish Welfare Board.

KELMAN BROUGHT into the discussion the Council of Jewish Federation and Welfare Funds when he recommended that the CJFWF appoint a committee to call upon the three groups to work together. Kelman said that "this supra-national coordinating agency could become the skeletal framework for a more representative central Jewish organization."

Kelman revealed in his memorandum that the SCA has received acceptances from "several scores of major national Jewish organizations" to join an exploratory committee under its auspices to organize a representative organization for the American Jewish Community.

The date of the memorandum was Dec. 15. It stated that the committee would be meeting shortly.

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First Contributions Listed In Drive for Modern X-ray For Israel Hospital at Eilat

Amount Needed	\$6,500.00
Elmer Zwack, Zanesville, O.	\$100.00
Abraham G. Weingarten, Los Angeles	50.00
Martin Zwelling, Zanesville, O.	5.00
Mr. and Mrs. A. Greene, Jamaica, N. Y.	3.00
Kalman Perlstein, New Rochelle, N. Y.	2.00
Alfred and Jennie C. Loewenthal, Chicago	2.00
Total	\$162.00
Balance required	\$6,338.00

(See Editorial on Editorial Page)

The campaign to raise \$6,500 from readers of The POST and OPINION to purchase new X-ray equipment for the Government Hospital at Eilat, the Southern port of Israel on the Red Sea, got under way this week with two large donations and several small ones.

THE CAMPAIGN will be continued until the necessary amount is raised.

The description on the editorial page of this issue of the outmoded X-ray machine now being used in the hospital indicates clearly the urgent need for modern equipment.

Eilat is considered one of Israel's most important cities today. It is the port through which Israel's exports to the east now go, and to which oil is now brought for the Haifa refineries.

IN ADDITION the important

When Nature "forgets"...remember

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copper mines, originally used in King Solomon's reign, are located just a few miles north of Eilat. The Timna mines now are a major source of income. The mining colony is not the most pleasant place in the world, and underground mining is not considered the greatest leisure time occupation in the world. The miners undergo many hardships and face many dangers. It is important that they have the knowledge that a modernly-equipped hospital at Eilat is there to take care of any eventuality.

Contributions should be sent to Eilat X-ray Fund, National Jewish POST and OPINION, P.O. Box 1633, Indianapolis, Ind.

Cincinnati Names Bachrach Mayor

CINCINNATI, O. (P.O.)—This thriving industrial center which has had a number of fine Jewish mayors, has named another one. Vice-Mayor Walton H. Bachrach was elevated to the mayoralty to serve until December 1961, when Mayor Donald L. Clancy resigned to fill the seat he won in the House of Representatives

Eilat's Dynamic Newcomer

Editor's Note: This writeup, reprinted in its entirety from the Jerusalem Post, gives a clear conception of the sacrifice made willingly by a Jewish doctor who feels the call to help his fellow man at a cost to himself of worldly goods which not many of us would make.

By MEIR BEN-DOV

Not long ago, the management of Kol Yisrael received a letter from one of its listeners in Eilat, Dr. Reginald Morris, complaining of the poor reception in the area, which, in his opinion as a doctor, robbed the Eilat of an important means of relaxation after a tiring hot day.

Dr. Morris did not confine himself to medical opinion but added his suggestion, as an electronics engineer, to solve the technical problems involved. Acting in part on these suggestions, Kol Yisrael has now built the necessary radio relay so that Eilat can hear its broadcasts "loud and clear."

TO MAKE a typical English understatement, Dr. Reginald Morris, M.D., F.R.C.M., F.R.S.T.M., A.M.I. Electronics, is versatile. Government Doctor, Medical Officer of Health, Director of the Eilat Government Hospital,

JEWISH SUMMER CAMPS SEEKS COUNSELORS

NEW YORK (P.O.)—A special camp placement bureau was opened Dec. 19 by the Federation Employment and Guidance Service at its headquarters, 42 East 41st Street, here, to interview college students and teachers for positions next summer as general counselors at 54 residential country camps and day camps, sponsored by the Federation of Jewish Philanthropies of New York.

Quarantine Officer, Consultant to the Mother and Child Welfare Station, Dr. Morris is also a qualified electronics engineer with a number of important patents to his name, a former pilot and a successful broker of surplus arms.

In the year that Dr. Morris has spent in Eilat, he has become one of its better known landmarks: tall, greying, close-cropped hair, ubiquitous, tie even on the hottest summer day, impeccable Oxford accent.

REGINALD MORRIS was born in 1916 to a wealthy but assimilated Jewish family in Middlesbrough, Yorks, and went to school at Harrow. Electricity and electronics fascinated him from an early age and at 14 he invented a circuit which has since become standard in all amplifiers. His interest in electronics—as a hobby—continued after school, after medical school in Oxford and during his internship at University College Hospital, London—but not for long, for before Dr. Morris had finished his studies, war broke out and he made up his mind that his place was in the R.A.F.

Though he volunteered a number of times, he was rejected each time it became known that he was "reserved" as a medical student. When he had become a qualified doctor, however, he volunteered again. This time he was accepted for a pilot's course, simply by keeping his medical qualifications a secret. But it could not be kept for long. One day the training squadron received an order from the Air Ministry: "Cadet Reginald Morris is to be discharged forthwith and to be re-mustered as a medical officer in the Force."

BEING A doctor did not put an end to Dr. Morris' flying career, and within a short while he had managed to chalk up 800 hours of flying time with his squadron, much of it as unauthorized pilot on Dakota transports.

After Japan entered the war, Morris was transferred with his squadron to the Burma front. One day he was called to H.Q., Burma. Allied planes had been crashing on missions over the mountains and jungles, and each time a rescue team with a doctor had to be parachuted after them to help survivors. The last parachute-doctor had been killed in action, would Flight Lt. Morris mind terribly much taking his place?

DR. MORRIS jumped with his rescue command 18 times, trekking back on foot through the jungle for anything from two to ten days after every jump. Each time the rescuers came back empty handed, the air crews had been killed outright, and the rescuers could only give their victims the last rites. The

main purpose of the rescue team though was psychological. The crews knew that, given the slim chance that they would survive the crash, they would not be left to die at the hands of the Japanese or the local headhunters or slow death by blood-poisoning.

On one occasion Dr. Morris accompanied a group of 600 R.A.F. commandos who parachuted behind the Japanese lines to hold an important airfield. Heavy shelling cut down the group to 150 survivors.

With the end of the fighting in Burma, Dr. Morris was transferred to Indonesia, where he re-organized hospitals whose Dutch doctors had been forced to flee by the invading Japanese, and later with his squadron, he was transferred to Saigon.

THERE THE leader of the French underground who had been fighting the Japanese occupation approached him with a request to acquire Spitfire fighter-planes from the R.A.F. for use against the Japanese still holding out in the interior of the country. The M.D. squadron leader passed on the request to R.A.F. headquarters, S.E. Asia, who empowered him to turn scrap broker on behalf of His Majesty's Forces and to dispose of superannuated Spitfires at £20,000 each to form the nucleus of the new air force of French Indo-China.

AFTER HIS discharge from the forces, Dr. Morris opened two practices: in a small town in Cheshire as specialist in internal and tropical medicine, and in nearby Manchester, as a consultant to industrial firms on the application of electronics to their production lines.

His two professions kept Dr. Morris occupied from early morning till late at night, even after his marriage in 1957 to Birmingham-born Fay.

However, the pace was too fast. One day Reginald and Fay sat down together to think things over—and informed their patients and clients that were taking off on a year's holiday. They sold their large car, trading it in for a small Hillman Estate car, packed camping equipment and sleeping bags and started off for France, Spain, Italy and Greece.

AFTER SEVEN months of lazy wandering they arrived in Israel for the International Congress of Jewish Doctors in the Autumn of 1958. At the end of the Congress, the Morrisses drove down to Eilat for a day, stayed a week encamped on the beach, and returned North, their minds decided: Eilat would be their home.

A letter from the chairman of the Eilat Local Council to the Director-General of the Ministry of Health brought Dr. Morris the offer to head the Government Hospital in Eilat and assume the other functions that go with that position. Straightaway he took on a temporary post at Tel Hashomer to become acquainted with Israel medical practice and with a smattering of Hebrew, while his wife returned to Cheshire to wind up their affairs and to tell their waiting clients to stop waiting.

DR. MORRIS has been in Eilat a year now. He still wears a tie and still drives his Hillman. His new flat overlooks the Gulf of Eilat and the hills of Akaba and in a cot in the flat lies their six-month-old Sabra daughter. The Morrisses have settled in Eilat for good.

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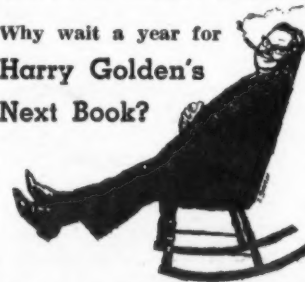
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I THINK AS I PLEASE

Censorship In Israel Labeled An Absurdity

By CARL ALPERT

HAIFA — There is an important lesson to be learned from Israel's atomic bomb scare-story, though whether the authorities concerned will learn the lesson, is something else. The point is that censorship can often do more harm than good.

An ironclad censorship is possible only in a dictatorship, whether of the right or the left, since there is none to challenge it. In a democracy, however, and this is one of the prices of democracy, there is always an opposition element which acts as a check on the powers of the administration. Under these circumstances, any unjustified censorship is inevitably bound to be exposed, with consequences far more harmful than if the banned story had been permitted to appear originally.

CENSORSHIP, ostensibly for security reasons, operates in Israel. The local press is subject to censor's scrutiny before it appears, and a morning paper will sometimes appear with words, sentences or even whole paragraphs smudged out at the last moment. Correspondents for



Alpert

overseas papers are expected to channel their dispatches through the censor, though when a truly big story breaks, such correspondents have been known to fly to nearby Cyprus, from whence they can dispatch a full and uncensored account.

During the Sinal campaign, much of Israel's bad public relations overseas was due to the suppression of information at this end. The initial negative attitude toward Israel which was created in many circles was never fully overcome. It is not impossible that the political setback Israel experienced thereafter, offsetting the victory on the battlefield, was attributable directly to the censorship program.

The Lavon affair has exposed the ludicrousness of Israel's censorship. The basic 1954 incident may be referred to in the local press only as a "security mishap" or as "that unfortunate incident." Newspapers in other countries have had a field day, and all sorts of garbled, exaggerated accounts have appeared, presuming to be true stories of what had really happened. Their readers believe these stories, some of them no doubt worse than the truth.

Further, these newspapers are freely sold on Israel newsstands,

and pass from hand to hand in Tel Aviv and Jerusalem. The censorship is transformed into a joke.

THE SUPPRESSION of news about Israel's atomic reactor was bound to fail because of the very nature of the operation. The installation was not being built in the desert wilds of Siberia, but near a well-travelled road. Hundreds of workmen were involved, and they frequented the streets and cafes of nearby Beer-sheba. What American intelligence agents apparently "discovered" only recently, has been open knowledge in the Negev city for a long time. Yet the censorship remained, and when the exaggerated story finally burst,

Israel was made to appear as something of a villain. The political repercussions, too, have been unfavorable.

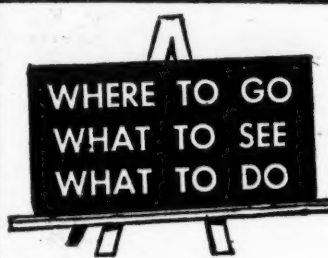
Security is a broad word, and can cover considerable ground. For the last month and a half a distinguished professor of physics has been facing trial in a Haifa courtroom on charges of unauthorized contact with foreign agents, and the conveying to such agents information likely to harm the defense of the State. More than that the public does not know. Details of the charges against him have never been revealed, and the trial has been conducted behind closed doors in a manner most unpleasantly reminiscent of judicial

proceedings in non-democratic countries.

TWO AND A half years ago a prominent leader of one of the smaller political parties was arrested on like charges — never fully specified. He is out on bail, and the charges still hang over his head.

Such incidents can only lead the Israeli citizen, and his friends abroad, to wonder how many more such cases there may be, which have still not burst out of the secrecy imposed upon them.

Censorship is a dangerous, two-edged weapon, not to be used lightly and indiscriminately. Its operation in Israel should be subjected to serious reconsideration.



IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

COMING EVENTS

Sunday, Jan. 15 — Testimonial dinner in honor of Rabbi Dr. Lazar Schoenfeld marking his eightieth birthday will be given by the Rabbinical Board of the Bronx and organizations of Hungarian Jews at 6 p.m. at the Broadway Central Hotel, 673 Broadway. Rabbi Schoenfeld is a leading figure in the Mizrahi movement and in organizations of Hungarian Jews.

Sunday, Jan. 15 — Twenty-first annual dinner of the United Labavitcher Yeshivah, an international institution for Jewish religious education, at the Hotel Roosevelt. Mr. and Mrs. Morris Morgenstern will be guests of honor.

Tuesday, Jan. 17 — Thirty-third annual luncheon of the Women's League for Israel will salute the people of Israel on the occasion of the thirteenth birthday of the state. Avraham

Harman, Israel's ambassador to the United States, will be the key speaker. At the Waldorf Astoria.

CONFERENCES

Sunday, Jan. 15 — Annual conference of Brooklyn member congregations of the New York Federation of Reform Synagogues at 2 p.m. at Progressive Synagogue, 1395 Ocean Ave., Brooklyn. Representatives will discuss subjects of interest and importance to their own congregational life and the advancement of Reform Judaism in the area.

Saturday, Jan. 14 — Leadership conference of national officers of the Israel Bond Organizations and campaign chairmen of 50 major cities will meet Saturday evening and Sunday at the Biltmore to draw up plans for the 1961 drive. Israel's principal development needs in the coming year will be outlined by Dr. Joseph J. Schwartz, vice-president of the organization.

Thursday, Jan. 19 — Yeshiva University's rabbinic alumni will hold their mid-year conference at the University's Main Center, 186th St. and Amsterdam Ave. Dr. Samuel Belkin, president of the University, will be the featured speaker.

LECTURES and SYMPOSIUMS

Monday, Jan. 16 — "Human Geography: The Social Forces that Shape the Human Landscape of Israel." Speaker: Zev Weiss, information director, Youth Aliyah Dep't. At Theodor Herzl Institute, 515 Park Ave. At 8 p.m. Free.

Tuesday, Jan. 17 — "The Interaction Between Islamic and Jewish Culture." Speaker: Dr. Abraham Halkin, professor of history at the Jewish Theological Seminary, At Herzl Institute. At 8 p.m. Free.

Tuesday, Jan. 17 — "Religion and Social Work." Speaker: Graeum Berger, consultant on community centers and camps for the Federation of Jewish Philanthropies in New York. At Yeshiva University School of Social Work, 110 W. 57th St., Manhattan. At 1:30 p.m. Free.

EXHIBITS

Paintings by A. Raymond Katz at the Art Directions Gallery, 600 Madison Ave. until Jan. 21. Gallery hours are Tuesdays to Saturdays from 11 to 5 p.m. In this one-man show, the artist has used color cements and liquid plastics to create colorful abstractions based largely on the theme of trees.

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory National Jewish Post, 84 Fifth Ave., N.Y.C. 11, and we will try to help you.

American Friends of the Hebrew University — University House 11 E 69th St. NYC 21 YU 8-8400.
America-Israel Cultural Foundation 2 W 45 St NYC 36 JX 7-4030
American Red Cross — Supporting Israel's Red Cross 225 W 57th St NYC 19 PI 7-1627
Anti-Defamation League, of B.B. 515 Madison Ave NYC 22
Community Service Bureau of Torah Vodaath 141 S 3 St. Brooklyn 11 New York EV 7-1065
Farband Labor Zionists Order 575 6th Ave. NYC 11 YU 9-0300
Herzliyah Hebrew Teachers Institute 314 W 91 St NYC 24 FR 7-4885
Israel Government Tourist Office 574 5th Ave. NYC 36 CO 5-2750

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Jewish National Fund 42 E 69th St., NYC 21 TR 9-9300
Kashruti Supervisors Union 205 W. 14th St. AL 5-7330
National Community Relations Advisory Council, 55 W 42d St., NYC 36 LO 4-3450
National Council of Jewish Women, 1 W 47th St. NYC 36 CI 6-3175.
National Council of Young Israel, 3 W 16 St NYC 11 WA 9-1525
Poale Agudath Israel of America 147 W 42 St NYC 36 BR 9-0816
Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave. NYC 11 WA 4-7940
Synagogue Council of America, 110 W 42nd St. NYC 36 BR 9-2647.
Torah Umesorah — National Society for Hebrew Day Schools, 5 Beekman St. NYC 38 CO 7-8203
Union of Orthodox Jewish Congregations of America 84 5th Ave. NYC 11 AL 5-4100.
United Zionist Revisionists of America, 55 W 42d St. NYC 36 PE 6-0332
Zionist Organization of America, 145 E. 32nd St., NYC 16 MU 3-9201

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Rabbinical Court to Offer Help in Family Disputes

NEW YORK (P.O.) — A Rabbinical Court to give aid to Jews in the field of marriage and family problems has been established in New York.

The Rabbinical Council of America, an Orthodox Rabbinical organization, announced the inauguration of Beth Din which will offer the facilities of a guidance tribunal to Jews involved in family problems up to the point where the courts take over.

The law commission of the

REALTOR TAKES TAB FOR BOOK SHIPMENT

NEW YORK (P.O.) — Students in the far off African country of Nigeria will receive 1,000 books on a variety of subjects ranging from the classical through history and culture, thanks to the kind offices of Morris Morgenstern, New York real estate investment banker, who remembers how important books once were to him.

Morgenstern stepped into the breach when 2,000 students at the High School of Music and Art, 135th St. and Convent Ave., who had assembled the books to send to their school "pen pals" in Nigeria, ran out of funds.

Transporting the books to Nigeria proved beyond their financial capacity. Morgenstern heard about their plight, arranged with Air France to deliver the freight and said, "send the bill to me."

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RCA, headed by Rabbi Joseph B. Soloveitchik of Boston, will have jurisdiction over the court. Rabbi Emanuel Rackman will be the presiding justice.

A nominal fee will be charged "litigants" but where the applicants cannot afford to pay, the service will be rendered free.

A panel of judges, sociologists, community leaders and psychiatrists will aid the court. The Beth Din will receive referrals from local community Rabbis, provide a central registry of vital statistics on marriage and divorce available to Rabbis all over the world. It will serve as an information center for attorneys wishing details on Jewish law as it might effect their clients.

Similar courts will shortly be established in Chicago and Los Angeles, according to Rabbi Rackman.

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WHAT FOODS THESE MORSELS BE

MANY SEASONAL RECIPES OFFER ECONOMICAL AND TASTY DISHES

By SARAH LIEBER

Today, a pot-pourri of recipes, some requested, some provided by our listeners. All tried and true and delicious. We plan to take advantage of the seasonal and economical foods such as winter fruits and vegetables. And to make life easy for the homemaker who has more tasks at this time of year than she has time for.



Sarah

CHOCOLATE MAYONNAISE CAKE

(requested by Mrs. Zucker of Bridgeport, Conn.)
1 cup sugar
1 cup sugar

1 cup warm water
2 tps. baking soda
2 cups flour
4 tbsps. cocoa
pinch of salt
1 tsp. vanilla

Cream the mayonnaise and sugar together. Dissolve the soda in the warm water. Sift together cocoa, salt and flour. Add water and dry ingredients alternately to the creamed mixture. Add vanilla. Pour into greased loaf or layer pans. Bake 35 minutes at 350 degrees. Frost if desired. This is a parve cake sent us originally by Mrs. Breeding of Indianapolis.

CRANBERRY SPICE CAKE

(from Mrs. Lubin, Bayside, N.Y.)
½ cup shortening
1 cup sugar
2 eggs
2 cups flour

1 tsp. baking soda
1 tsp. cinnamon
½ tsp. cloves
½ tsp. salt
½ cup raisins
½ cup chopped nuts
1 cup whole canned cranberries

Cream the sugar and shortening together. Beat in eggs, one at a time. Add the dry ingredients which have been sifted together three times. Add raisins, nuts and cranberries and blend thoroughly. Pour into a 10 in. square pan which has been well greased and floured. Bake 40 minutes at 350 degrees or until a toothpick inserted in the center comes out clean. Parve and delicious as is or served with cream cheese. Keeps well.

PEAR AND YAM TZIMMIS

(from Mrs. States, Seattle)
4 ripe Anjou or Bosc pears
4 cooked yams, sliced
½ cup brown sugar
2 tbsps. flour
½ tsp. salt
½ tsp. nutmeg

1 to 2 tbsps butter or parve margarine

Wash, core and slice pears, put in a layer in bottom of a greased casserole or baking dish. Cover with sliced yams. Mix together brown sugar, flour, salt and nutmeg. Sprinkle half of this mixture over the yams. Cover with remaining pear slices and sugar mixture. Dot with butter or margarine. Bake until pears are tender, about 30 minutes at 350 degrees. Good with meat or as dessert. Serves 6.

ROLLED SHOULDER of LAMB

WITH BRUSSELS SPROUTS

(from Mrs. Hakim of N. Y.)

1 can (1 lb. 13 oz.) sliced pineapple rings
½ tsp. garlic salt
½ tsp. nutmeg
1 5-lb. boned shoulder of lamb, rolled and tied (ask the butcher to do this after koshering)
½ tsp. salt
1 lb. fresh Calif. Brussels sprouts

Make a basting sauce from the syrup drained from the canned pineapple mixed with garlic salt and nutmeg. Brush the lamb with this basting sauce and place on a rack in a shallow baking pan. Sprinkle with salt. Bake 3 hours at 325 degrees basting as needed. During the last hour of baking arrange the sprouts around the meat and brush them with basting sauce. During last 10 minutes of baking arrange pineapple rings around the lamb and brush with basting sauce. Beautiful to look at and most delicious to serve. Note: if you

use a glass roasting pan, as I do, the dish can be served without removing to a platter. Serves eight.

WINE JELLY

(from Mrs. Wachel, Los Angeles)
3½ cups sugar

1 cup cranberry juice (bottled or fresh)

1 cup red wine

½ bottle liquid pectin

Measure sugar into the top part of a double boiler. Add juice and wine. Mix well. Place over rapidly boiling water and stir until sugar is dissolved. Remove from heat and stir in pectin. Skim off any foam. Pour into hot sterilized glasses at once. Cover with melted paraffin. Top with plastic film. Makes 6 6-oz. glasses of jelly which is fine with meat.

WINE JELLY—No. 2

3 cups sugar

2 cups wine

1 tbsps. whole cloves

1 tbsps. broken stick cinnamon

2 tps. whole allspice

½ bottle liquid pectin

Measure sugar and set aside. Place wine and spices in top part of a double boiler and cover. Cook over rapidly boiling water 3 minutes. Remove from heat. Pour the heated wine and spice mixture over the sugar through a strainer with cheese-cloth lining. Stir until sugar is completely dissolved. At once add pectin. Pour into hot, sterilized glasses. Cover at once with melted hot paraffin. Top with plastic film. Makes 6 6-oz. glasses jelly.

A Word to the Wives

To Mrs. Slotsky and Mrs. Greenberg of Portland, Maine: I have no low calorie booklet as requested by you. Perhaps the makers of sugar substitutes can help you.

I am sorry, but it is impossible for me to answer individual requests by mail. I am happy to print the recipes or information you ask for, if it is of general interest.

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WOMEN'S VIEWPOINT

Helen Gets Letter from Ann Landers

Dear Miss Cohen:

Your column for July 22 was recently brought to my attention. You wrote: I was disturbed by a remark the other day in Ann Landers' advice column. She wrote that she felt that marriage was forever. You went on to remind me that the Jewish position on divorce is not identical with that of other religions.

I am not a spokesman for any religious group. When I say "marriage is forever," I speak as a human relations counselor who has read thousands of letters from divorced men and women. The ink is often diluted with tears. Time and time again I have read these words, "I wish I had weathered the storm. We could have had a good marriage if I hadn't divorced him in such a hurry."

One marriage out of every three winds up in the divorce courts — and it's getting worse, not better. In Alabama a woman can fly into a city, get a divorce,

have lunch and leave for home the same afternoon.

Too many young people marry with the idea that if it doesn't work out they can get unhitched and try again. Time was when a divorce was "a shame for the neighbors," but today people discard a mate with no more concern than tossing aside a busted garter.

Somewhere, somehow, Americans must once again respect the sanctity of marriage vows. Somebody must have the nerve to stand up in the face of this jet-propelled age and say "marriage is forever."

Sincerely,

ANN LANDERS

Dear Ann Landers:

Say, this is dandy. I get to reply to a letter from the letter-writer-in-lady. First, let me say what a fine job I think you are doing with your advice column. I am tempted, ma'am, to tell you something I believe you once wrote to one of your correspondents — "You write well, but you don't read so good."

My column, Helen, if you read it, did not encourage divorces. I specifically pointed out that divorce was a rarity in Jewish life, that our people have been known, and deservedly so, for their wholesome family life, with all that this implies, including parents who are devoted to each other and to their children.

I CAN'T SPEAK of the larger cities, but I would judge that in the smaller communities the Jewish group even today continues this pattern of sound, stable marriages. One in three a failure?



Helen

While I'm here I want to take my stand on the matter of widows remarrying. Quite a while back I read in Time magazine a pronouncement, I believe, of the Pope, in which he encouraged widows to remain faithful to their husbands even in death. Never to remarry. I feel the Jewish position, as quoted above, is a much more sensible, healthy attitude—encouraging those who are widowed to find a new mate.

Hardly. I'd wager less than one in ten Jewish marriages goes on the rocks.

Having explained that divorce was not something to be taken lightly among our people, I went on to say that neither was it looked upon as sinful, as it is considered by others. Nor do we consider it a sin to marry a person who has been divorced.

IF YOU TURN to page 289 to "Life is With People," a sociological study of Jewish life in Eastern Europe, you will find: "If a man or woman is widowed or divorced, remarriage is expected and advocated . . . this rule extends to the very end of one's life. No matter how old a person is . . . he is not too old to marry. It is not merely that man should not be alone. Age is not necessarily equated with decline . . . One always expects it to be a good marriage. If it is not then somehow one's inclinations or the labors of the shadkhen (marriage broker) have miscarried . . . If he fails to make the right choice then he must try again . . . Divorce is an accepted mechanism as a last resort. One avoids it if possible . . ."

A MISTAKE, I wrote, a failure. But not a sin. Marriage is not necessarily "forever" if the yoke is too painful to bear.

Age is good. Old people are 'sheine' (beautiful). If a man of 80 married a woman of 75, they expect it to be a good marriage in every sense of the word."

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'Go on Aliya', Hassidic Leader Urges Followers

JERUSALEM (P-O)—An ultra-Orthodox Hassidic leader in Israel called on his followers in America to go on aliya to Israel, in a speech that was broadcast to the United States from Kiriath Zanz.

The Rabbi of Kloysenburg directed the appeal to the Zanz Chassidim in America who were attending the annual convention of the She'erith Hapleto Society.

He urged them to give aliya precedence over everything else and underscored the importance of an aliya of children. Kiriath-Zanz Yeshiva is building a new wing to a dormitory, he said, which will contain 170 beds for

children who come to Israel from the United States.

A group of Orthodox investors in the United States consisting of Kloysenburg Chassidim are preparing to build a 40 room hotel in Kiriath Zanz at a cost of \$250,000, he said. The hotel will be ultimately expanded to 80 rooms and the overall cost of the project will be \$500,000.

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Congregation Should Shed Negative Connotation Of Word: Budget

In many testing procedures the technique of opposites is used to determine normal thinking and reaction.

For example, given the word "black," the typical response would be "white" or given "boy" you usually get "girl." If one were to toss the word "budget" to a group of synagogue leaders, the most frequent response would probably be "money" or "income." Because we have come to associate the term budget with



Schoen

the control of government spending and in our homes with the control of family finances, the word has tended to acquire a definite negative aspect.

In the synagogue it is important that we shed the negative connotation which the word budget tends to conjure up, for in reality, this instrument represents the synagogue program. How do we go about changing the accepted concept of the synagogue budget which, for such a long time, seems to have been guided by the maxim that we "cut our suit to fit the cloth"?

The first step is a procedural one — by listing and discussing the expenses first and the income second.

NOW THAT we are contemplating a new approach to synagogue budgeting, let us also consider the psychological effect of our presentation and our terminology. Since synagogue expenses represent the program, the personnel and the physical facilities to carry out the program, would it not be advisable

to drop the negative terminology of expenses and substitute the word "programming"? As we are attempting to develop a positive attitude towards the budget on the part of our membership, let's also give them as much detail as possible so that they will understand the relationship between the dollars and the program.

If this strikes you as a radical departure in synagogue budgeting, you should be aware that congregations have already adopted it. In February 1958 the budget committee of Temple Emanu-El, Tucson, Ariz., in making its presentation to the membership stated: "The budget, which the Committee is presenting for the year beginning April 1, 1958, reflects a careful study of our material needs and provides broad avenues for a wider expression of our Reform Judaism. Many of us who have been in a position to watch the temple budget evolve into an all-inclusive instrument, reflecting our temple's costs, realize that the budget, more than any other single influence, can establish a strong and effective congregation."

Then followed four pages of comparative and projected budget figures under the following headings:

Programming

1. Religious School
2. Adult Activities and Programs
3. Sanctuary Needs
4. High Holiday Arrangements
5. Organizational Dues
6. Convention Travel

Public Relations

1. Temple Publications
2. Advertising Subscriptions
- Office Expenses

1. Supplies and Equipment
2. Auditing
3. Secretarial Salaries

Salaries

1. Rabbi
2. Executive Director
3. Director of Music
4. Music: Choir and Organist

Fixed Expenses

1. Mortgage Reduction
2. Interest on Mortgage
3. Land Purchases
4. Street Assessments
5. Pension: Rabbi
6. FICA for Employees

Maintenance

1. Building Upkeep
2. Landscaping
3. Furnishings and Replacement
4. Caretaker and Special Help
5. Rabbi's House: Rental Allowance
6. Rabbi's Auto: Expense Allowance
7. Telephones
8. Utilities
9. Insurance

THE REPORT concludes with a relatively brief presentation covering the estimate of miscellaneous and potential income for the year and still another page describing the various temple funds to which the individuals may contribute. However the program of this congregation was to receive its major support from a single, all-inclusive membership dues payment!

In a book just published called, "Handbook of Church Finance," by David R. Holt, II (The MacMillan Co.), there is an excellent definition of the budget of a religious institution:

"The budget is a master plan for guidance and control in matters of financial operations and policy within a sound program of church management. It is an expression in financial terms of the proposed program of the church based on anticipated giving. The budget acts, first of all, as a master plan of the church's program."

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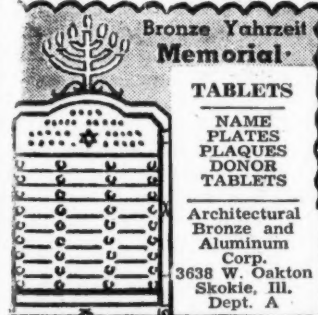
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Happy Jewish 'Worrier' Takes Serious View Of Israel's Spiritual Backwardness

NEW YORK (P-O)—A graduate of the Jewish Theological Seminary of America was refused membership in an important congregation in Jerusalem because he walked in the streets bareheaded.

This and other evidences of what he called religious intolerance were reported by Rabbi Mordecai M. Kaplan, founder of the Reconstructionist Movement, in an article in the current issue of The Reconstructionist Magazine.



Kaplan

Testifying as to the remarkable progress of Israel in the realm of technology, culture and material progress, Dr. Kaplan reported astonishment at the state's "disheartening spiritual backwardness."

NOT A DAY passed, he wrote, "without my being disturbed by some striking evidence of the retarded spiritual progress development of our people." Dr. Kaplan noted these items:

A mob of youngsters stoned passengers in a bus in Tel Aviv which was about to start moving on Saturday evening immediately at sundown without waiting for three stars to appear.

An ambulance was mobbed in Mea Shearim when it responded to an urgent call to take a sick woman to the hospital.

A man named Cohen who married a divorcee, an act prohibited by Jewish law, was sentenced to three months in jail for seeking to evade the prohibition by changing his name.

A group called the Society for Progressive Judaism, headed by a Reform rabbi from the Hebrew Union College was refused permission to bring a Torah scroll into a hall they rented from the Pioneer Women. In Tel Aviv, no one would rent accommodations to the group for services, for fear of reaction from the "fanatical elements."

The attitude of the first and second generation sabras to religion "was entirely negative" and the achievements of the Jewish people outside the Land of Israel had no significance for them.

The only reference to God in Israel's Declaration of Independence is expressed in a veiled pagan metaphor apparently to appease the religionists.

KAPLAN BLAMED the "spiritual retardation" on the fact that "the founders of the State of Israel happened to come from countries where religion was indissolubly identified with supernaturalism and authoritarianism." He added that "only a spiritually mature mind can understand why it is to the highest interest of church and state to be separated from each other, and explained that the founders of the American Republic achieved this "not because they were irreligious, but because they were religiously mature."

Dr. Kaplan had a formula and a warning for the Israelis:

"But most important of all because without religion that is emancipated from authoritarianism and supernaturalism there is nothing except anti-Semitism to maintain the unity of Jews in Israel with the Jews in the Diaspora. Without a unifying purpose which only mature religion under free-

dom can provide, Jews in the diaspora are bound to lose interest in the Jews of Israel, as those in Israel have already begun to lose interest in their brethren in the diaspora, to the detriment of the Jewish people as a whole. That is why the Jewish people, its civilization and its religion, are so badly in need of a movement to reconstruct the social structure of the Jewish people, to reinterpret its religious and ethical ideals and to replenish its cultural values. Only thus can Judaism become mature enough to thrive under freedom and happiness."

FOR THOSE who might be upset too much by Rabbi Kaplan's criticisms, their severity might be best explained by his description of reasons for his trip in his opening paragraph:

"I went to Israel merely to continue doing what I had been doing here—to think, namely, to worry about the future of the Jewish people. I consider myself a happy Jewish worrier."

Jewish Community Face Extinction in Honduras

By J. DAVID BOWEN

BELIZE, British Honduras (P-O)—Yellow fever very probably snuffed out the entire membership of one of the first Jewish families to come to this tropical land shortly after it was wrested from Spain early in the 19th century.

The crumbling tombstones in the grass-grown family cemetery a few miles up the jungly Belize River, all bear dates showing that the eight members of the doomed family died very close together.

The cemetery, hidden for 60 years by jungle overgrowth, was discovered by Dr. Wilhelm Mayer, a dentist, one of the colony's handful of Jews, who practices here in the Honduranian capital.

He has lived here for over 30 years. He and his wife are the only entirely Jewish family in the community of eight families. The others have intermarried. One man who came from Berlin in 1939 is the father of six children, all Roman Catholics.

There are several single young

men including one graduate from Israel and a doctor from P-O and a from England.

During the war, when the community numbered about 15 families, there were services and a Torah. A shochet came occasionally from Corozal, up the coast. The wartime Colonial Secretary, Arthur Wolfson had a plan to settle refugees on land west of the capital but entry difficulties stymied this plan and the land is now the site of the government agricultural station.

Wolfson, who is half-Jewish but a practicing Anglican, is Speaker of the local Parliament.

The Jewish life here now is virtually nil. Frankly, the Jews of the colony do not expect their community to survive.

MOROCCO HONORS JEW

CASABLANCA (WNS) Dr. Leon Benzaquen, prominent Moroccan Jewish leader who served as Minister in the first Moroccan Government, was named this week to the Supreme Council of the Order of Medicine by Crown Prince Moulay Hassan

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TODAY'S RABBI is viewed by too many congregants as: janitor, mail clerk, sexton, publicity director, cantor, teacher, financial secretary, collection agency and sometimes as a man of G-d; I am Rabbi of well known Brooklyn Congregation who seeks, after 8 years in the Rabbinate, to give and receive the mutual respect Rabbi and congregants owe each other. I have independent income and seek weekend pulpit in Brooklyn. Write—

Dept. 4135A, National Jewish Post, 84 Fifth Ave., New York 11, N. Y.

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HEBREW TEACHER(S)—Two positions: one position open immediately and one open for the September 1961 school year. If you can meet the qualifications including experience, license and devotion to Jewish education in all its phases, and are desirous of locating in a Connecticut community two hours from New York in a well established congregational school, please send a resume to Dept. 4139, P.O. Box 1633, Indianapolis 6, Ind.

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TEACHER-CANTOR—Excellent opportunity for experienced teacher-cantor in upstate New York community with congregation of 300 family membership. Letters should state background, experience, age, marital status and references. Write Dept. 4132, P.O. Box 1633, Indianapolis 6, Ind.

EDUCATIONAL DIRECTOR—Growing conservative congregation in northern suburb of Chicago desires full time educational director for rapidly expanding Hebrew and Sunday school. Must have good Hebrew background. Send references and resume to Box 212C, National Jewish Post, Suite 602, 72 E. 11th St., Chicago 9.

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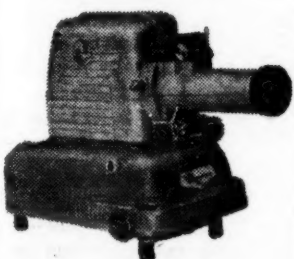
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Saturday Traffic Ban Scored By Minister

JERUSALEM (P-O)—The Kneset was told that Saturday traffic should be permitted throughout Israel. Minister of Transport Yitzhak Ben-Aharon, a member of the left-wing Ahdut Avoda, asserted that the enforced Sabbath observance at ports and airports were costing Israel heavily. He stated that the ban on Saturday traffic was no longer justified, and asked for a change in the law.

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R HORSE

ORE and we say it again that Ben Gurion's conception of the U. S. Jewish community was misquoted on his speech in reported by newspapers to have called him "Godless", his true views about us are and they are far from complimentary (even when accurate). The old war horse knows what he wants, and he gets what he wants because of the singlemindedness of his purpose. In the process however he alienates a lot of friends, and this can be costly. We only hope that American Jewry is profound enough to know that even though Ben Gurion is a principal architect of the Jewish state, he is not the State itself.

WHAT OBSERVERS WILL DO

AT THIS WRITING we can hardly discern the results of the attendance of observers at the World Zionist Congress in Jerusalem. But we can safely say that the non-Zionist groups who did send observers—with all expenses paid incidentally (and by whom is what we would like to know)—will shy away from joining the World Zionist Movement.

These groups are too shrewd to get messed up in the affairs of another organization, and on top of this, the one single concern of every American organization today is to avoid losing its identity, whether its original aim has been achieved or not.

THIS IS WHY even in a field like community relations and Jewish defense the individual agencies guard their sovereignty more than they guard their Jewishness or job they were originally organized to do.

IS THERE ENOUGH LIFE LEFT?

THE WORLD ZIONIST Congress is over, and the Zionists have a program once again. It is aliya.

Whether they will be able to implement this program is the question, but at least the movement has a program. The other aspects of its program—designed to confront the threat of assimilation—are too amorphous to be worth considering, especially in view of the fact that the entire organized and unorganized Jewish community is engaged in the same effort.

Ben Gurion has won this battle—to force the Zionist movement to accept aliya again as a cardinal aim. This sets off the Zionists once again from the B'nai B'rith and the United Jewish Appeal, or the World and American Jewish Congress.

THE QUESTION REMAINS—is there enough life and leadership left in the Zionist forces to successfully mount this campaign to secure aliya from the U. S. to Israel?

X-RAY MACHINE NEEDED

OUR CAMPAIGN TO raise \$6,500 to provide modern up-to-date x-ray equipment for the government hospital at Eilat has gotten off the ground. We have an idea that the amount will be overcontributed by our readers in a matter of weeks.

The news article in this issue relating the fabulous account of Dr. Morris should be convincing enough.

Charles Roth, our executive vice-president, who returned last week from Israel, spent three days in Eilat, part of which was with Dr. Morris at the hospital.

HERE IS HIS report, which supplements the news story about Dr. Morris, and indicates clearly the need for the new equipment.

The x-ray machine at the Eilat hospital makes you think of an oversized French telephone—all wire and steel tubing. The person to be x-rayed is placed in a corner of a room, a large film placed in his hands, held over the spot to be x-rayed.

After long patient explanations by Dr. Morris our lay mind understood that the new improved machine being sought by the Eilat Hospital is no more than the kind of x-ray apparatus we find in the offices of the average American doctor.

Over half the patients now being sent north to Tel Aviv, over 100 miles away, for x-ray work wouldn't be required to make the trip at all. The present machine is inadequate for x-raying dense bones, strange fractures, head injuries, gall stones, ulcers, and kidneys.

Rather than purchase the machine in the United States, Dr. Morris suggests that it be purchased in Israel. Then the Belgian firm handling the equipment in Tel Aviv would make the required preparations of lining the room with lead and could also service the machine when required.

This would make it possible for readers, who feel so inclined, to send contributions to help purchase the new machine in the form of their Israel bonds.

THERE IS STILL slightly more than \$6,000 required. We hope you readers will respond in the same heart-warming way you did when The POST and OPINION was able to buy an ambulance several years ago for the Israel Red Cross, the Red Mogen David. In case you've forgotten, the goal then was \$5,000. Over \$6,000 was contributed, and the extra funds went to outfit a blood donor center.

Contributions should be sent to Eilat X-ray Fund, National Jewish POST and OPINION, P. O. Box 1633, Indianapolis, Ind.

The EDITOR'S CHAIR . . .

As we've said previously, the mail can always be interesting around here. By now, the P-O is so well established in the American Jewish community, that it seems to have become the place where individuals go to when they have something they want to communicate.

In any event here's another letter, which we feel you'll find intensely interesting:

Enclosed here you will please find an article about a girl whom I converted to Judaism, and married a very fine Jewish doctor.

I think it is of much interest to publish the story of her life as she has given it to me and which I am sending to you, word for word, as she has written it.

First a few words about the doctor:

Dr. Edward E. Katz, formerly of Brooklyn, N. Y. received his medical degree from the Lausanne Medical School in Switzerland, completed his internship and a year and a half of residency at the Brooklyn Jewish Hospital. He received his bachelor of science degree from the Citadel, Charleston, S. C., and his master's degree from George Washington University, Washington, D. C. He is attached to the United States Air Force at Goodfellow AFB, San Angelo.

About the proselyte:

Mrs. Nancy Ruth Katz of Berlin, N. H. graduated as a registered nurse from Concord Hospital, Concord, N. H. did post graduate work in operation room at Yale Medical Center, New Haven, Conn. Spent 5 years as head nurse at Yale Medical Center. Spent two years as operating room supervisor at the U. S. Air Force Hospital at San Angelo, Texas where she met Dr. Katz.

I promised them a gift for a wedding present, a years subscription to the Post and Opinion, so enclosed you will please find check for \$7.00. Their address is 2210 West Twohig, Apt. C, San Angelo, Texas.

Cordially Yours

RABBI D. L. SHNAYERSON

San Angelo, Tex.

Here is Mrs. Katz' first hand account of her life:

"For many years my life has been spent in an earnest quest for truth. The search ended when I discovered that the only true way of life, could be found in Judaism. Although, I was reared in the teachings of Christianity, I was unable to accept their beliefs. As a young teen-ager I read constantly books on various religions, to try and find the answers to the many questions that puzzled me. This gave me the desire to delve further into the teachings of other religions, especially Judaism.

"During later years, I sought to understand the religious, cultural and social life of the Jews. I also read about their long and colorful history.

"As the years went by, my interest in Judaism became unlimited. I attended many services in the synagogue, especially during the holidays. I began to think seriously about seeking conversion.

"One of the happiest days in my life was when Edward (my husband) came into my life. We had many discussions on Judaism, and he was surprised to discover that I knew much about the Jewish people and their way of life. I decided that Judaism was indeed the only religion which could bring me close to God.

"I have found much happiness and contentment since my conversion to Judaism and to be the wife of a fine Jewish man. It is a wonderful feeling after so many years to have discovered God. A God of truth, justice and love. I feel proud and grateful of being a Jewess, and able to share in the glories of such a great heritage.

"I hope that someday, my husband and I will be able to share this knowledge of our Jewish traditions and ideals with our children. I hope to instill within them a spirit of pride and loyalty in such a great people, the people of Israel.

RUTH KATZ

BOOKS

SCHOLARLY STUDY OF ORAL LAW OFFERED IN BRILLIANT NEW BOOK

Philipp Feldheim books: This enterprising publisher of Jewish works with traditional import has in recent days added three fine volumes to his list.

THE STUDENT'S GUIDE THROUGH THE TALMUD, by Z. H. Chajes

(\$5.00) is a new edition of the most brilliant and thorough study of the Oral Law, its origins, methods, enactments, legendry, and parables, translated from the Hebrew, edited, and learnedly annotated by Jacob Schachter. Written more than a century ago, Rabbi Chajes' majestic guide remains the fundamental upon which all later dissertations of its kind are based.



Burstein

RAMBAN: HIS LIFE AND TEACHINGS, by Charles B. Chavel

(\$2.75) is a thorough recounting of the life and work of Rabbi Moses ben Nachman or Nachmanides, who was born in the latter years of Maimonides (Moses ben Maimon, Rambam), tried to stem the controversy created by the latter's philosophy, engaged in successful disputations forced upon the Jews by Christian converts and rulers, and was only second to Rambam in directing the minds and attitudes of his people through the centuries. Rabbi Chavel presents a clear picture of his subject's ideas and activities, and his concluding service to the

broken Jewish community of the Holy Land.

THE GOLDEN SHOES, by Gershon Kanzer (\$2.95) is a collection of Jewish stories, ranging from the rule of Solomon, through Alexandria, Rome, Prague, Dutch Guiana of the seventeenth century, and modern Poland. They are fascinating narratives, to be eagerly perused by all ages of Jews, written by a distinguished preceptor, versatile scholar and author. He is possessed of a profound understanding of Jewish lore and teachings, as well as of pedagogic insight.

THE RISE OF DAVID LEVINSKY, by Abraham Cahan

(\$2.45) (Harper). In 1917 the great novel — autobiographical — made a remarkable impress upon the literary world and was hailed as an important chapter in American social history.

TIME TO PRAY, \$1.00; BIBLE 1-22-3's, \$0.50 (Standard Publishing Co.).

Excellent Christological juveniles, whose ideas should be adopted by Jewish publishers of gadget books.

LOOK BACK, MRS. LOT OR ANYTHING CAN HAPPEN IN ISRAEL, by Ephraim Kishon, \$4.50 (Atheneum).

A composite of S. J. Perelman and Art Buchwald, this Israeli journalist and humorous writer herein proves his rank among the great satirists. Though at times he seems to carry his spoons beyond the ordinary limits of unbellevability, his work re-

veals that the Israel sabras and chance visitors can join in fun. Kishon's copious "scholarly" notes add immeasurably to the buffoonery. The translator from the Hebrew, Yohanan Goldman, displays remarkable skill. The American reader will guffaw with the native Israeli over conditions in the supermarket, involved finances, involved street addresses and generally involved humans representing life in a tiny beleaguered nation that laughs at perils and at itself.

THE NATURE OF JUDAISM, by Samuel Umen, \$3.75 (Philosophical Library).

Brief essays on Jewish history, beliefs, observances, and teachings, with apologies for liberal Judaism, comprise this addition to the rabbinical literature on contemporary Judaism. History, religion, homiletics, and philosophy are among the author's many interests.

ABRAHAM BURSTEIN

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FRIDAY, JAN. 13, 1961

Latinizing of Hebrew Alphabet Would Be Great Mistake Says Scholar

Editor Jewish POST and OPINION
Carl Alpert's column in the Dec. 23rd issue of The POST and OPINION cannot go unchallenged. It is filled with inaccuracies and misinformation and displays a general limitation of understanding concerning a historical-cultural problem the ramifications of which he does not quite grasp . . .

. . . the subject matter of this particular column, "The Latinization of the Hebrew Alphabet" is a very important one. If, at some time in the future, this argument should become a real one, it would be most unfortunate for Carl Alpert's statements to be quoted as "facts" because they were published in a reputable newspaper of wide circulation . . .

Among the many misstatements of fact and fallacious interpretations are the following:

1) "There is nothing sacred or nationalistically precious about the classical Aleph-Bet."

This statement is absolutely false. The classical Aleph-Bet is quite sacred to the Jewish people—the people of Israel and it is culturally and nationalistically precious. But this is almost a universal phenomenon; it is not a phenomenon which is exclusively Jewish. The historical fact is that people tend to hallow and to sanctify that which has been the vehicle of their national expression for generations and—in the case of Hebrew—for many centuries.

Let us take a very obvious modern example: the English orthography (spelling). English orthography is one of the most inefficient systems ever devised. It is not only obsolete (representing the pronunciation of many centuries ago), it is also false; that is, completely artificial. For many words in English are spelled as they never were pronounced in the history of the spoken language. These fictitious spellings were devised by scholars who felt that the words should reflect their etymology rather than their true pronunciation.

Yet, despite it all, English orthography remains standardized for the English-speaking world, despite the deserved criticism that has been leveled at it by scholars and writers (among whom Bernard Shaw was the most vociferous). Why is the English spelling retained in the face of its inadequacy and obvious inefficiency? It is retained because it is traditional, it is nationalistically (in a cultural sense) precious to the learned English-speaking world. In a word—it is sacred!

2) "The Dead Sea Scrolls . . . cannot be read easily by the modern Israeli." Even if this statement were true, it would be invalid as an argument. But as it stands it is completely false. Certainly the Dead Sea Scrolls cannot be read as easily as a newspaper headline, but if Carl Alpert would spend just one evening studying the script of the Dead Sea Scrolls, he would be capable of reading them fluently.

On the contrary: If Carl Alpert tried to read a Latin manuscript of the 15th century he would have a difficult time of it. Yet if he read a Hebrew manuscript of the 10th century he could do it with the greatest of ease and without the slightest hesitation.

3) "Bar-Kokhba and the Mac-

cabees, Isaiah and King David would not be able to read a modern Hebrew paper."

This argument, like the foregoing one, has no logical sequence. What does it prove if they could not read a modern Hebrew newspaper? But again, this statement too is based on Mr. Alpert's profound misunderstanding of the material he is discussing. In this case Mr. Alpert cannot distinguish between a change in alphabet and a change in calligraphy or style of writing.

Even if we were to accept the challenge of this childish supposition the result would be this: that the Hebrew speakers of biblical and post-biblical times of antiquity would most certainly be able to read a modern Hebrew newspaper after a fifteen-minute lesson in which they were told that the modern "Aleph" is different in form from the ancient "Aleph" and so on.

There has been no change in the Aleph Bet from biblical times to the present day. There have been changes in calligraphy (handwriting) in the course of the centuries, in Hebrew as in any other script of ancient or modern times. There have even been slight changes in orthography, such as the use of "aleph," "heh," "vav," and "yod" to indicate vowels. But there has been no radical change in actual phonetic values such as we find in the case of the languages that use the script which Alpert calls "standard Latin."

4) "The arguments in favor of Latinizing are worthy of serious consideration."

I can think of no argument that is worthy of serious consideration, in favor of Latinizing Hebrew, and I have dwelt on this problem for a longer time than Mr. Alpert.

The Latin Alphabet has been transmitted to many cultures and many corners of the world by the Latin (that is, the Roman Catholic) Church. This does not make it universal. It means that those cultures which came under the influence of the Latin Church use it. This includes the western world and the countries that have fallen under their cultural influence. Certainly this would make the heirs of the Latin tradition, including western Europeans and Americans think that this was the best, for it is theirs. This is the only basis for the argument in favor of Latinization: It is mine, therefore it is the best.

What westerners (in keeping with the tradition of the Latin Church) relegate to a position of no importance is the following: That as many cultures and peoples came under the influence of the Greek tradition as came under the influence of the Latin

When Sts. Cyril and Methodius set out to convert the Slavs to Christianity, they brought the Greek Alphabet to some of the Slavic-speaking countries: to Russia, to Serbia and to Bulgaria. But St. Cyril, unlike the bearers of the Latin tradition, was flexible. Realizing that the Greek alphabet was inadequate to represent the complete phonetic pattern of Russian and the other Slavic languages, he modified his alphabet, not hesitating to change it, to discard certain symbols and to add others. And when he needed a symbol to represent a sound that never existed in

Greek or in Latin, he took a letter out of the Hebrew Aleph-Bet (the shin) to complete his script for the Slavs.

The result of his work is that the Cyrillic script is far more flexible and adequate to represent even such a language as English, which struggles under the burden of its Latin tradition, a tradition that is so slavishly rigid, that it has never yielded to the needs of its users. The Latin script of today is very poorly adapted to the needs of the English Language, inadequately adapted to the needs of the German, and even falls short of perfection in the spelling of the Latin languages: French, Spanish, Portuguese and Italian.

And if you would wish a dramatic comparison of the flexibility and cleanliness of the Cyrillic script as against the Latin, just compare Polish spelling (which is Latin, it being a Catholic country) with Russian spelling, which stems from the Greek tradition. Where Russian uses one symbol, Polish may have to employ a combination of two or three to represent the same sound.

Suppose, for some reason the Russians should decide to expel all the Jews from the Soviet Union and that they all found a haven of refuge in Israel. There would be 2,500,000 Jews of Russian background in Israel outnumbering the total present population. By what stretch of the imagination could these people want a Latin Script for the Hebrew Language? If they had to choose between Latin and Cyrillic, they would not hesitate to choose the latter. Yet I am quite certain that, given the choice, they would choose—as would the overwhelming majority of Jews—the Hebrew Aleph-Bet. They would reject the Latin and Greek script without any hesitation.

5) "Retention of the cumbersome, strange letters makes study of the language difficult . . . and discourages would-be students."

Perhaps Mr. Alpert has had a little more experience than have I teaching Hebrew to adults, but not much more. In my experience the problem of reading Hebrew Scripts was solved by any normally intelligent adult within the first three lessons. The study of the language itself was the problem which occupied our time. Never in my experience did the script present a problem. Where the script did present a problem I found that the student could not learn the language in any kind of script.

6) "It may sound surprising, but aside from the alphabet, Hebrew is an easy language to learn."

This not only sounds surprising, it just isn't so. Hebrew is as easy to learn as is Russian, Turkish or Japanese. There is no apparent relationship between Hebrew and English (or between Hebrew and any other member of the Indo-European Group of languages) that can be detected by anyone but the historical linguist who has made a detailed study of these relationships. Hearing Carl Alpert describe Hebrew as an easy language to learn reminds me of the native speaker of Russian who insisted that Russian was so much simpler than English because Rus-

sian has six case-endings for its nouns and English had none!

7) "The Aleph Bet . . . is responsible for keeping Hebrew a closed book not only to Jews, but also to many others of the western world who might find it desirable to acquire the language."

This may be wishful thinking, but it certainly has no relationship to the truth. No foreigner who attempted to study Hebrew would find it easier because of a change in alphabet. I venture to say that if Mr. Alpert were to study Modern Persian, which is written in the Arabic script, he would become fluent in it within a few months. But if he attempted to study Basque or Indonesian (which use the Latin script) he would be breaking his head and his teeth after the same period of time . . .

It is true that the Hebrew al-

phabet has certain inadequacies and shortcomings which can be corrected. The script has been modified for more than 1,300 years and it could use some improvements. For example, some means should be devised to indicate vowels in a manner which would be clear and simple and eliminate the awkwardness of the dots and dashes added to the consonants as has been done since the days of the Baale-Hamorasah. But in the final analysis, there is no better script for the Hebrew Language than the Hebrew Aleph-Bet.

DAVID NEIMAN

New York City

Editor's Note: Dr. Neiman is the founder of the Academy of Higher Jewish Learning which trains for the rabbinate in whatever wing of Judaism. At present he is on the faculty of the New School for Social Research and New York University.

Irish Glee at UN Election Not Classed as 'Dual Loyalty'

Editor Jewish POST and OPINION
After reading R. S. Nyburg's letter in your issue of Dec. 13, permit me a few words in the debate on dual loyalty.

At the present session of the United Nations, the delegate from Ireland was elected President of the present UN Assembly. Immediately, he was congratulated by the various delegations at the UN. Especially those countries which have in their population citizens of Irish

ancestry and extraction, spoke out openly how these people will rejoice and feel happy that one of their tribe was elected to the highest position in the supreme world organization.

The representatives of the USA, Australia, New Zealand and other countries did not accuse these Irish citizens of dual loyalty. On the contrary they congratulated them.

JACOB SCHNEIDER
New York, N. Y.

New In U.S., Jew From Egypt, Now In Small Town, Seek Friends

Editor Jewish POST and OPINION
I am interested in having a subscription to The National Jewish Post.

I am a new American. I came from Cairo, Egypt. I left Egypt with Nasser in power. I tasted his works of concentration camp, confiscation, deprivation of nationality. I lived in Paris, France for more than two years until I got my visa to come here.

I landed in New York, Nov. 3 1958. I am single, 33 years old and working as an instructor at the College of Pharmacy, Ohio Northern University, Ada, O.

My environment offers very little Jewish atmosphere and lesser Jewish social life. But I manage, thank God. What I need is friends and acquaintances to build myself up in my new country.

BENJAMIN WEINSTEIN
720 W. North St.,
Lima, Ohio

Editor's Note: Mr. Weinstein has given us permission to print his letter. Any of our readers close to him will most certainly be interested in making his acquaintance, we believe.

61 Per Cent of Miami Jews Oppose Mixed Marriages

Editor Jewish POST and OPINION
In your issue of December 23, 1960 you print a letter from a Mr. Norman Richman of Miami. Mr. Richman's letter is based on a misreading of a report of the findings in a survey conducted by the Miami Chapter of the American Jewish Committee.

Contrary to Mr. Richman's impression, the survey revealed that 61 per cent of the respondents considered marrying within the Jewish faith essential to being a good Jew. In addition, the survey showed that nine out of ten Jewish parents in the sample would disapprove of their child's marrying a non-Jew.

In justice to the Jews of the Miami area, you will surely want

to correct the false impression given by Mr. Richman's letter.

MANHEIM S. SHAPIRO
Director, Department of Jewish Communal Affairs, AJC.

Court Champ Wins Top Tennis Prize

SPRINGFIELD, Mass (P-O) — Robert Freedman, 20-time city tennis champion of Springfield, was awarded the Chase Bowl recently at the annual meeting of the New England Lawn Tennis Association in Cambridge, Mass. Freedman received the award as the "man who has done the most for New England tennis in 1960." Freedman was also elected first vice-president for 1961.

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